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# THE TRUMPETER

*Voices From the  
Canadian Ecophilosophy Net Work*

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### The Aims of The Trumpeter

One of the basic aims of this journal is to provide a diversity of perspectives on our environmental relationships. By diversity of perspectives we do not mean just a sampling of work from philosophers, but a broad spectrum of people who have thought and experienced various dimensions of nature and the human world so that they are moving to the holistic understanding of a truly ecological orientation. As we have said before, our aim is to get a broad sampling of current and past reflections and activities related to reshaping our interrelationships. This is why we include ecopoetry, articles on geomancy, ecoagriculture, philosophy, etc., and also why we include something on film, art, poetry and literature. We do not feel we have to represent some of the established practices, since they are well represented throughout our culture, and in any case they are represented here in critical evaluation and in the literature citations and from time to time in the booknotes, etc. Our aim is to investigate ecophilosophy as this shows up in the work of a variety of persons working in a variety of ways. Future editions of this journal will feature focus issues on such subjects as wilderness, community, self and Self, technology, and ecoforestry,



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### Introduction to This Issue

Ecosophy is the union of both wisdom of place and the wisdom of how to dwell in a place. There are many ways to realize ecosophy. Some of these might involve such practices as geomancy and these might be intertwined with extending one's identifications in order to get out of a narrow sense of being in the world. It involves extending ourselves to make more complete contact with a larger and deeper world. This issue of **The Trumpeter** is united by a common theme, which could be said to be the idea of the extension of one's sense of self to include Self. The idea here is that the personal, ego self is limited in its sense of identification, and to overcome this limitation we should expand our sphere of caring. This is to realize a larger Self. Fox suggests that deep ecology involves this as a practice.

A practice is not a technique, but involves forms of activity that unite a range of discourse into a network of meanings that constitutes an orientation. Within an orientation there are several perspectives and also a spectrum of values realized through patterns of relationships. Practices, therefore, invoke complex networks of meanings and historicity that can connect us with older traditions. Practices involve experiential dimensions that are integrating, unifying, and that bring one's powers of awareness and concentration to bear on the realization of meaning and value. Within an orientation it is our success in manifesting values in relationships that determines the quality of our lives. As Merleau-Ponty puts it: "A man is judged by neither intention nor fact but by his success in making values become facts." (*Signs*, Northwestern University Press, 1964, p. 72.) Values are not constituted by things, but through the creation and maintenance of relationships of a certain kind. The quality and kind of our relationships determines our sense of life, and whether our life makes sense. (An orientation is often organized around a certain vision-experience. Vision here is not equivalent to a snapshot.)

It is a mistake to separate aspects of our total experience off from the whole and make them a dominant form for the definition of our lives as a whole. This happens, as Plato pointed out in the **Republic**, when we allow our lives to be guided only by reason or only by emotion. What is needed is a proper balance of our faculties that unites all that we are, as psychophysical beings, into a whole person. To be in touch with the whole of our experience and through it with the wholeness of our place is what is involved in extending one's identifications to include more of the world. When we do not try to narrow or control our experience, we become aware of the larger possibilities for realizing value in our particular context. Part of our context is personal, part of it is cultural,

part of it is natural, and part of it is transpersonal.

The papers in this issue all touch on what it is to come to know our place in deeper ways. The article by Fraser Lang presents a very broad overview of environmental philosophy and brings in the importance of looking at life itself in order to extend our vision. Feather Anderson's article on geomancy shows us ways of extending our awareness which are unified with the very old tradition of Earth divining. Both writers are talking about perceiving or realizing the wisdom of the Earth, and of coming to understand the wisdom that dwells in a place. To understand that wisdom requires that we dwell in a place in a certain way. This practice leads to further insights into and experience of the place which enables us to live ever more appropriately in it. We can see from the first two articles that both Anderson and Lang are talking about practices which undergird and help to provoke a certain vision of reality. This broaches the central issue in the disagreements between Warwick Fox and Richard Sylvan (formerly, Richard Routley). Here we publish some of Fox's comments on Sylvan's "Critique of Deep Ecology", since we do not have space to publish his entire article and Sylvan's has already been published, and is being republished.

Fox claims that deep ecology makes certain observations about value from a vision and experience of the world growing out of a practice, in the sense explained above. In his postscript he tries to show a way of construing "intrinsic value" so as to avoid claiming that there are things in the world that have intrinsic value. There he explores Baird Callicott's efforts to clarify the notions of inherent and intrinsic value. Fox acknowledges that in our ordinary speech we have no problem with claims about intrinsic values in nature, but, he says, when we try to turn these into theoretical positions in analytic philosophy they no longer mean what deep ecologists (and others) mean by them. He considers whether deep ecologists should abandon such terminology. This, in my view, would be an unnecessary yielding to the demands that they be translatable into a context in which they do not have their full life.

The full life of such words as "inherent" is in their natural setting, in the natural languages that spawned them. The movement in deep ecology is to unite with, not abstract from this larger form of life. It involves reinhabitation not only of the countryside but of our actual place in space and time, our historical and ecological place. It involves a vision of this location that is much wider than that offered in technical, formal patterns of analysis. "Analytic thought," Merleau-Ponty observed, "interrupts the perceptual transition from one moment to another, and then seeks in the mind the guarantee of a unity which is

already there when we perceive. Analytic thought also interrupts the unity of culture and then tries to reconstitute it from the outside." (Ibid. p. 69) The formalism of analysis of a certain sort detaches form from meaning and puts technique above content. "The living use of language. . . is literature itself as search and acquisition." . . . "[A] language which gives our perspectives on things and cuts out relief in them opens up a discussion which does not end with the language and itself invites further investigation." (Ibid. p. 77) In trying to increase our ecological sensibilities deep ecology is trying to do for our perception and experience of the world what Wittgenstein was trying to do for our sensibilities toward natural languages.

After trying to construct the formal principles of a perfect language Wittgenstein came to see that natural languages cannot be "captured" or "improved" by any formal system. (In some respects, even the printed word can be an abstraction.) They are open-ended. Even a single word or gesture (in context) can speak sentences, in several dimensions at once. Natural languages are saturated with images, metaphors, analogies, meanings and historicity that cannot be adequately caught by any logic we care to devise, no matter how deviant it might be. Instead of seeing philosophy as a science for the construction of logically ordered and formally structured theories, Wittgenstein came to see it as a practice which takes on an air of therapy. The aim is to promote (through philosophizing) a healthy human understanding and deeper sensibilities for forms of human life. We can get into various conceptual muddles, mental knots, confusions, and forms of diseased understanding, when we have a too one-sided diet of examples, or when we try to force some theory that is suggested by an enchanting, but all too simple, metaphor upon the world as a whole. (An example of the latter would be the "world as machine" metaphor, which has been a very useful device in the service of industrialization, but it has also been a very destructive one.)

Deep ecology would seem to require an attempt to deconstruct such destructive metaphors and to create practices that reconstruct or reunify our experiences of the larger world. The aim of philosophy need not be to try to distill our experience into empty forms of logic, or abstract, technical forms without meaning. For example, in the case of Plato the aim was to realize a state of being which harmonized with the cosmos through being centered in the Good. A program of studies was outlined whereby the Philosopher-Kings, as the fully realized human beings, would achieve wisdom, which would be the union of all their powers of awareness and action with reality in order to realize values. To achieve the optimal state of being requires a reunification of our capacities. A

balanced program of studies trains not only the mind but also the body and the emotions, conditions the will, develops powers of appreciation and cogitation, enhances our capacity to love. The whole self must be fed a balanced diet, not only of food, but of literature and science, art and especially philosophical dialogue (not debate).

Dialogue (for Plato) is more than formal reasoning. By dialogue we can come to a new orientation, for dialogue is multifaceted, open-ended, a creative process, a process of discovery. It can be transforming and take us out of ourselves and away from narrow conceptions of things. Fox says that deep ecology invites us to an I-Thou dialogue with the rest of the world. Get into the water of life, for ecosophy is more like swimming than thinking about swimming. According to Fox, Sylvan thinks that deep ecology rests on certain principles about values in the world and on the basis of these it constructs a theoretical position. Since this is his conception of it, he naturally attempts to deduce various actions from this theoretical position, and when this does not work, he concludes that deep ecology fails. It is clear that there is a basic disagreement between Fox and Sylvan over what deep ecology is. The character of this disagreement signals a foundational debate.

Sylvan wants to interpret deep ecology as primarily a theory, a system of beliefs or propositions about the world, based on a core of values from which a set of principles about actions can be derived. This construes deep ecology as a doctrine. Fox claims that this is a complete misunderstanding of deep ecology. The followers (by whom he means primarily the major writers on deep ecology) of deep ecology do not start from a values-in-nature position from which they deduce principles. Instead, Fox says, they understand by "intrinsic value" not the quality of a thing, but the quality of relationships which are conducive to a state of being that is self-validating. (Although while in such a state we might celebrate the values of this dog, this mountain.) If we practice the deep ecology way, we began to realize this state of being. How do we practice? This is a question which has no easy or exhaustive answer. What is of central importance is a certain kind of experienced vision of the world and its interrelatedness. The vision and experience are interconnected with a practice in the sense explained above. It is not only ideas they are talking of, or forms, but complex processes and fields of relationship and action.

According to Fox, 20th century westerners normally experience the world in an atomistic, static things sort of way. Our conceptions of identity are based on a substance metaphysics and this leads us to systematically perceive the world in a limited way. This limits our understanding and

the states of being open to us. We tend to see what we expect. Our relationships with the world are constituted accordingly. The problem for the deep ecologist is how to get out of this "frame of discourse" and back into the larger natural context? This requires some understanding of how the small, historical, ego self functions and sustains its image of itself through time by maintaining certain identifications through an internal monologue, a story-line, etc. Fox says that if we are to get beyond the ego's appropriation of the world to itself within the narrow boundaries of its definitions for things, we will have to extend our identifications to a larger horizon of meanings. But to do this is just to see the small self as embedded in a larger Self. As Spinoza remarked, we are as large as our loves. And, he might have added, as small as our petty passions. Experienced reality is in part a product of our own constructive (or destructive) activities. To mature in our ecological vision is to see the world from ever broader and deeper perspectives, and this requires understanding the dialectic of self and Self.

The debate between Sylvan and Fox, then, (as with so many in environmental philosophy) cuts across paradigms or involves and turns on fundamental differences in orientation. In many ways their arguments pass one another by. If Fox is correct, Sylvan has fastened on the older non-ecological paradigms of reason and knowledge that locate all of the burden for philosophical clarity and understanding on formal theories. The newer ecological paradigms integrate several different aspects and forms of knowing as activity and process. This includes developmental processes as well. If we want to get into deep ecology territory, Fox suggests, we cannot get there via the type of theories Sylvan demands. This is the kind of practice that has gotten us into our current difficulties and to take it up would be to avoid the move toward a deeper ecology. Environmental axiology is just another form of technical evasion. It involves an extension of technical and conceptual fixes. To put deep ecology into the axiological theoretical structures that Sylvan demands is just to destroy what deep ecology is all about, and so it is not surprising, according to Fox, that Sylvan finds that deep ecology does not live up to its promise and concludes that it should be strenuously modified. Fox's point is that Sylvan has misconstrued deep ecology to be a theoretical way of realizing deep ecology aims. Furthermore, he sees those aims too narrowly. Sylvan, of course, thinks that deep ecology has to be given a tight theoretical structure, for otherwise it is too vague or becomes a sort of religion. We cannot resolve this debate here. References are provided herein to enable the reader to follow the arguments and to draw his or

her own conclusions. We will hear more of this debate in future issues.

Finally, in the last article in this issue, I provide a summary that sets forth a rough description of the fundamental concepts in environmental philosophy, as they seem to be taken in the contemporary setting.



"In prevalent individualistic and utilitarian political thinking in western modern industrial states, the terms 'self-realization,' 'self-expression,' 'self-interest,' are used (in ways that assume) the ultimate and extensive incompatibility of the interests of different individuals. In opposition to this trend there is now another, which is based on the hypothesis (that) self-realization cannot develop far without sharing joys and sorrows with others, or more fundamentally, without the development of the narrow ego of the small child into the comprehensive structure of a Self that comprises all human beings. The ecological movement---as many earlier philosophical movements---takes a step further and asks for a development such that there is a deep identification of people with all life." (Arne Naess, as quoted in *Deep Ecology*, p. 179. See Booknotes.)

## LOOKING AT LIFE ITSELF:

### An Ecological Philosophy

by Fraser Lang

#### Introduction

Any reading of a newspaper or magazine today will bring reports from somewhere in the world about people rising to the defense of nature. The forests, the oceans, animals and ecosystems are all being defended, successfully or not, somewhere by somebody. The generalized "environment" is being championed by a large enough segment of the population to warrant them the identity of environmentalists, or ecologists, or greens; take your pick. This can be seen as a new occurrence, a new social phenomenon. Never before has the environment raised society's moral dander in quite this way. Questions to date have been more along the lines of who owns the environment, not how we should treat it. But that is now changing with the spontaneous emergence of the ecological movement.

Since people do not generally do things without reason, we should be asking ourselves what is inspiring this wave of protest and civic action that is sweeping the western world? What unites this new social movement? What is motivating these people? And what is their vision? These are excellent questions, but ones that are, unfortunately, rarely asked. These instances of environmental protest, of which there are thousands, are viewed by the media and society as isolated examples of crankiness, backwardness and ignorance perpetuated by a small minority who just do not understand the ways of progress and the workings of the general good. And yet out of ecology has emerged a new picture of the earth that provides a naturalistic basis to our deepest intuitive feelings of unity with nature. It will be the purpose of this essay to take up some of these ecological concepts and to develop them both as a philosophy and ethics for this new social movement. This philosophy of ecology is undertaking to look at life itself.

#### Interdependence

Ecology is the study of the interrelationships among organisms in their environments. An organism can be anything from a bacterium to an antelope, from a lupine to a Douglas Fir and its environment is the total situation, living and non-living, that it interacts with. The central question raised by the ecological movement is, "What is the proper relationship between the human and the earth, between this organism and its environment?" This relationship has been called into question in response to environmental problems of global proportions. Ecologists and naturalists are in the alarming position of seeing their subject matter

disappear before their eyes. We are cause and witness to a massive weakening in the fabric of natural systems.

In this connection, certain long-standing attitudes and beliefs regarding the relationship between nature and human have become not only unacceptable but dangerous. Today, most environmental problems don't just happen; they are caused by human activities. This we should be clear about. In this sense, there is no environmental problem because the environment isn't the problem, we are. Many of these beliefs that guide our behaviours are perpetuated not because anyone thinks that they're so great and will stand up for them, but because they are played out unthinkingly, like old habits. With our powers magnified by technology, however, we can no longer afford bad habits, or dumb decisions. A mechanical tree harvester can munch down as many trees in a day as a stone age tribe could in ten years. The need for a coherent ethics toward the environment grows at the same rate as our technological expertise and power.

One longstanding belief that ecology questions is the notion that the human is in some way separate from the earth, and, therefore, entitled to a special relationship with the planet. This idea has its philosophical roots deep in the Judeo-Christian tradition. Here's God speaking to Noah: "And the fear of you and the dread of you shall be upon every beast of the earth, upon every fowl of the air, upon the fishes of the sea, and all that moveth on the earth. Into your hands they are delivered." In Noah's time, the technology didn't exist to deliver all the beasts of the earth; but it does now and the intent remains the same. James Watt, Reagan's former secretary of the interior, echoed similar sentiments during his brief fling at government. Being a millenarian, or somebody who believes in a coming Armageddon, Watt could see no reason for preserving the environment because the end was nigh anyway. Might as well take it while we can, he reasoned, and What use is a grizzly bear anyway? With a philosophy like this, it is hardly surprising that we have an environmental crisis.

This attitude of separation from nature is being questioned by ecologists, who for their part, feel a deep empathy with nature. This feeling is supported by the science of ecology, of which the fundamental principle is that all things are interdependent, in the subtle web of life. If ecologists are moved to protect the environment by feelings of unity with nature, it is entirely justified. The fact is that we are unified with our environment, like it or not.

On a molecular level, in a particular organism, in an ecosystem, in the biosphere itself, on all levels, science is pointing to the fact that all things are interdependent. In physics, we are looking at a subatomic world that is so fluid and

changing as to defy description. Things are measured in "probabilities". Matter is coming into being and passing out into other forms of energy endlessly, like an ocean. Fritjof Capra states in the **Tao of Physics** that "from the realm of subatomic particles we can see how the constituents of matter and its evolving phenomenon are all interconnected, interrelated and interdependent."

We see the same phenomenon on the level of an ecosystem in which all parts are joined by recycling of nutrients and energy within that system. Thus, the soil becomes the grass, which becomes the deer, which becomes the coyote, which dies and becomes the crow, which eventually becomes the soil, which grows the grass, which becomes the deer, which becomes me; which eventually too becomes soil, completing the sacred cycles. Where does the environment stop and we begin?

Ecosystems are linked together in the biosphere, a thin film of life that covers the earth like the skin of an onion. Ecosystems share the air and waters of the world. Pictures of the earth floating in space are as revolutionary as they are breathtaking. They show a small blue-green planet, shrouded in water and cloud, so obviously whole, so obviously integrated, as to leave no doubt: The earth is one. Thus, it is understandable when DDT sprayed on California orchards shows up in penguins in the Antarctic. Or coal smoke from Britain kills forests in Scandinavia. Or nuclear test radiation from China wafts over Canada. There is no longer any doubt that the earth is interrelated from top to bottom. The new ecological view is of a whole earth, and we must begin to see ourselves as part of this picture.

The interrelatedness of things has long been apparent to other cultures, such as the North American Indians and the Eastern Buddhists. But it is only recently that Western society began to suspect that we are more a part of nature than we had previously thought. We have seen ourselves as sort of supernatural beings, rising above the muck and rabble of nature by virtue of our technology or our souls, or both. Either way, our species was like the reigning royalty of earth, vain and aloof. But what ecology sees in the human is a biological organism with a highly developed social consciousness. It sees an animal that, in terms of basic biological functions, differs little from other animals. And it sees our world as an interwoven net of relations, joined in space and time, that we cannot step outside of. At what point does the supernatural human come in?

This is a contentious issue because of the confusion surrounding the arising of consciousness or mind in the human. People will say, "You can't tell me we are just like the rest of nature. I know there is something different about us." For sure there is something unique about the human, but it doesn't need a supernatural explanation. The

environment in which humans live is not simply biological, but is social and cultural as well. The biological and the social, nature and culture, these two spheres together form the matrix of the human experience.

The development of culture and the cultural forms of language and society out of nature marks the emergence of a new evolutionary form. This new twist to evolution is different in that patterns of behaviour are passed from generation to generation by customs and education rather than by genes and chromosomes. A process of learning and enculturation allows for accumulations of knowledge and experience on a scale never before seen in the natural world. For the human, adaptation and evolution have long ago ceased to be purely physiological and are now a matter of consciousness and culture.

For purposes of discussion it is useful to make a distinction between our biological and our social relationships, between nature and culture. But to make this distinction in no way implies a separation between the human and the natural processes that created us. Language itself emerged naturally from previous forms of animal activity such as the gesture, which, when combined with basic primate social tendencies created culture and consciousness; something new on earth. But the arising of consciousness and mind in the human does not indicate a separation of the human from nature. From the perspective of ecophilosophy, we see biological and social evolution as parts of a continuous unified process which is still going on, right now.

Ecology attempts to consider the total situation, to think holistically, and to see in union that which functions in union. The planet and its living inhabitants, ourselves included, have co-evolved over a vast expanse of time, and now stand here together looking out over an equally vast future. This is the holistic and interdependent worldview of ecology and ecophilosophy.

#### Process

The other fundamental insight of ecophilosophy is that all things are in process and are changing. Lifeforms cannot be understood in isolation from their past history and adaptive potential. An understanding of the processes of change and adaptation is essential in order to make any sense of the world at all, past, present or future.

Ecophilosophy shares with Chinese Taoism and Buddhism the view that the world is always in the act of becoming, of changing from one manifestation into the next, and of forms coming into being and then passing on. Lyell, the geologist, shocked Victorian society by suggesting that the ground we stand on was rather like an ocean, and mountains were like waves being thrust up and then worn down.

It just depended on your time scale. This inspired Darwin to postulate a similar degree of change in life itself. Yes, organic forms are also changing, he said, in response to a changing environment. Too bad there weren't some Taoists around to support him because they accepted change as a given factor in any situation. Their favorite image for this process was of water flowing, of adaptation taking the path of least resistance. The Chinese then raised the arts of acceptance and integration to the level of a cultural ideal that was expressed throughout their art and society. For the ecophilosopher, seeing coevolution in this way, social adaptation is more like trying to steer a surfboard on a wave that never stops than, say, like trying to move a mountain. Much easier actually. The demand is to be sensitive and adaptable, rather than merely powerful.

To see the world as moving and changing, but to see ourselves as powerless, having no control over events, is an overly bleak picture. On the other hand, to see ourselves as running the whole show, like little demigods, is wildly presumptuous. What we can see, however, is that the total cosmic situation is changing and we are just moving along with it, though obviously not without influence. This is a hopeful view of the world that gives us enough leverage to influence events in a positive direction, but lets us off bearing the full weight of the world like latter-day Atlases. Because adaptation for the human is now a matter of consciousness and choice, our hope lies in the possibility that our adaptive behaviours could cease to be a matter of blind struggle and could be enlightened by intelligence and foresight; our hope is that the world could become a better place by the discrimination of successful activities from destructive ones. Our hope is that we don't have to die off in droves before we are moved to correct social and ecological problems, and that we will awaken to our environmental crisis while there is still an environment left to save.

From an evolutionary perspective, a primary feature of life on earth is adaptation to inevitable changes in the environment. But we humans are in the novel position of being able to choose our "modus operandi", our particular adaptations. Obviously, we are capable of anything, with Homo sapiens successfully living from the polar desert to the tropical jungle. But we are still faced with the basic demands of survival that confront any organism, namely, that our adaptation be a long-term success, and that we do not, like some crazed parasite, accidentally kill our host. Burning everything in the world and then dying would not amount to long-term successful adaptation to planet earth, despite our other glorious achievements. Environmental problems are the result of human behaviours, which are guided by our common beliefs and values. If these are out of whack with

reality, we're in big trouble.

The fundamental concepts of ecological philosophy are that all things are interdependent and all things are in process. These principles are based on the most realistic picture of the earth available to us, and are the basic assumptions of ecological science. Our belief is that this has not only philosophical but ethical implications as well. The hope is that by working with nature and ecological principles instead of against them, and by cultivating ecological values, we could achieve long-term stability in our relationships with nature and peace within society.

**Ethics: Economic and Ecological**

Several years ago, in our neck of the woods, there was an instance of local opposition to industrial development which I believe is representative of similar events happening around the world. A large hydro-electric corporation decided they wanted to build a coal-fired power generating plant in the area. Burning vast quantities of low grade coal, however, is one of the dirtiest ways to produce energy that one could think of. A public meeting was quickly organized and soon the hydro officials found themselves in a gymnasium packed to the rafters with angry locals. When asked how they could possibly justify their actions, the hydro people replied, "Profit, of course." The *raison d'être* of the corporation was to make a profit, and that was what they were doing. How stupid of us not to see.

To talk philosophy, values and ethics in the face of this logic may seem beside the point. But this is only because we live in an age in which pragmatism means profit, good sense means naked self-interest, and the happiness of the people is measured by the rising and falling of the gross national product. In short, we live in an age of economics. The all pervasive influence of economic criteria on values and ethics is embedded so deeply in the modern psyche as to verge on the religious. The current gospel is to be "value free", unencumbered by clunky moral baggage and responsibility. Philosophical discussion is limited to the etherial realms of either mathematics or the after life. Meanwhile, economics runs the show.

But the functional place for philosophy, values and ethics is right here in this life, in our everyday actions and decisions. From an ecological standpoint, our heaven must be right here on earth, or our hell will be.

The economic ethos that is currently being practiced has to be held responsible for our vast environmental problems, and is as much at fault for what it doesn't address as for what it does. Ethics has traditionally dealt with only human relations and has indicated agreed upon modes of conduct among individuals in society. The environment, or the land, usually has been held outside the ethical pale because it is regarded as property. It is seen

as a commodity, as slaves once were, and so can be bought and sold. The land as a commodity is subject to economic criteria alone. If one could wring a little profit out of the land, well and good. If the land is trashed in the process, too bad.

But this is another basic attitude that is being challenged by ecologists, who see the need to develop an ethical rather than an economic view of humans/earth relations. They see the economic view as being too narrow, and seek more holistic and complete ethical criteria that put people and nature before profit. Ecologists feel that individual freedom cannot mean the freedom to abuse the earth, anymore than it means the freedom to abuse other people. The basis for this kind of view is the realization of the complete interdependence of all life. We are part of the environment; we depend on nature for our sustenance in every way, and if the environment is destroyed so too will we be destroyed. Altruism, though admirable, is not demanded of us because, ultimately, the best reason to develop an ecological ethic is self preservation; realizing that our "self" includes nature.

Arne Naess, Norwegian ecophilosopher and originator of the term "deep ecology", calls this realization "identification with nature", and sees it as a fundamental source of ecological values and ethics.

The implications of this ecological view are that we enlarge the boundaries of our considerations beyond our own species to include animals, plants, the soil community, whole ecosystems, and even the biosphere. Chief Seattle of Washington expressed this when he said, "All things are connected, whatever befalls the earth, befalls the sons of earth." An ecological ethic realizes that the health of our environment is our health, that they are inseparable. As Aldo Leopold said, an ecological ethic "changes the role of *Homo sapiens* from conqueror of the land community to plain member and citizen". This is a big psychological jump to make for swashbuckling Europeans, bent on the conquest of the world. But the problem with the destruction of the environment is that we find ourselves groaning under our own heels, victims of our success.

In the face of these enormous environmental pressures, ecophilosophy is saying, yes, we can make the jump and begin to work with natural processes instead of against them; that we can align ourselves with nature instead of trying to beat it into submission; and that we can include nature in our concept of community and self, and, therefore, in our ethical considerations. We can look directly to nature for example and inspiration, and cultivate an appreciation of the subtle beauty and integrity of organic forms. We can seek to reflect these organic forms in our human systems, in our economies and societies. We can bring our ethics, values and ideals into line



with the most current understandings of the natural world. Interdependence, process and other general features of nature provide the basis for a naturalistic philosophy and ethics. The promise is that our beliefs, our cosmologies and loyalties could at long last come back home to earth.

While we can't expect to find any clear moral messages in nature, there are plenty of good examples of natural systems and of lifeforms that are the product of billions of years of co-evolution, and that means trial and error and the selection of the successful forms. As far as method is concerned, that's all that science can offer us. These ecosystems and lifeforms have stood the test of time, and are successful in a long-term sustainable way. By looking at life itself, we can understand not only the biological context that we have to adapt to, but also how we might go about it. In the ecological concepts and principles of highly evolved organisms and ecosystems, there is plenty of advice and guidance for the human, as we go about constructing our own social and biological systems. We should ask ourselves, "What is going on in nature? How are these other organisms maintaining themselves? What is it that holds ecosystems together? How can we fit into nature?" This is the gentle, adaptive, ecological approach: to be like water, take the path of least resistance and disturbance, and go with the flow of the natural processes.

But the idea of taking a more integrative approach to nature runs into heavy opposition. There are many who believe that because humans have the capability of manipulating certain aspects of our environment, we could, and perhaps we should, manipulate the total environment. But this view denies the "wisdom" of three billion years of co-evolutionary trial and error, of modification of lifeforms to each other and to a changing environment. This view ignores the slow, meticulous development of the web of life. In denying and rejecting our common biological heritage, this type of species-arrogance also denies the right of existence for every other living thing on the planet. And that can't be right.

But, we are human and we will, by nature, create our tools, build our systems, and in the process modify our environment. We can't deny this either. The answers to questions of how we can best fit into our natural environment are more evaluative ones, of degree and quality, than clear-cut choices between leaving nature alone or exploiting it. Ecophilosophy is suggesting that in evaluating human objectives and limits, we observe basic ecological considerations such as scale, diversity, sustainability and adaptation. By looking to nature as a basis for our ethics and for our judgements of relative "goods", we could perhaps become wiser and make better long-term choices.

### Looking at Life: Ecological Scale

When we look at nature and forms of life, one outstanding feature is the existence of limits or ecological scale. "Why are things the way they are?" we could ask. Why don't robins grow three times as big and never be bothered by hawks again? Why don't earthworms grow ten times as big and devour the soil community? Why were primitive human social groupings always around the fifty to five hundred number and not fifty thousand?

The answers to these questions lie in the understanding that life is cellular organization which is committed to some specific program for growth and development. The limits of the organism, such as the cell wall in unicellular life, are what define it and give it its form. The limits of an organism or ecosystem have a functional purpose and are not merely arbitrary boundaries. They are an expression of that organism's adaptation to its environment. These limits also can be explained by what biology calls the law of scale, namely, that as any object increases in size, its volume increases exponentially to its surface area. This effect serves to limit the functional size of any organism or natural system.

Kirkpatrick Sale uses this example to illustrate the law of scale: "If an earthworm were ten times bigger, its weight would be a thousand times greater and its need for air a thousand times greater, but the surface area through which it absorbs oxygen would be only one hundred times greater, so it would get only a tenth of the air it needed and would immediately die."

We can see this sort of exponential growth in communication pathways between numbers of people. With three people there are nine potential pathways or combinations along which they can communicate. With ten people, the number quickly grows to 5,010 possible routes, becoming vastly more complicated. It's no wonder that tribal people, with their emphasis on face to face communication, kept things small.

Kirkpatrick Sale goes on to formulate the scale principle this way: "For every animal, object, institution and system, there is an optimal limit beyond which it ought not to grow" and the corollary, "Beyond this optimal size all other elements of an animal, object, institution or system will be affected adversely." He calls this the beanstalk principle after Jack's giant whose legs actually would have crumpled under his massive body weight. But possibly the dinosaur principle would be more fitting. The passing of the dinosaurs demonstrates that size alone is not what adaptation and survival are about. They were replaced by small, adaptable shrew-like mammals who turned out to be our ancestors. Biologist J.B.S. Haldane made the connection between the natural and the human when he said, "Just as there is a best size for every animal, so the same is true for human

institutions." But industrial society has chosen to ignore these considerations of scale and limits. One of the primary tenets of an economic ethic is that "bigger is better." This moral imperative necessitates constant growth. The word in business is to get big or get out. We are locked into an economic system that has to grow to survive. Now, maintenance growth such as goes on in our body to replace old tissue is necessary for every organism. But what is demanded by the industrial economy is constantly increasing growth, rank quantitative growth and the ceaseless expansion of the system. But where do we see a similar impulse in nature? There is only one place: in a cancer cell.

E.F. Schumacher recognized that an economic system founded on unlimited growth was a dead end. He tried to develop a new economic ethos to replace "bigger is better" when he suggested that "small is beautiful", or could be if we choose to see it that way. Small, to Schumacher, represented the gentle adaptable approach that emphasized the function of scale in our economies. He called for appropriate technology that was fitted to the people, the task and the ecosystem concerned.

Around the same time, the Club of Rome study, **Limits to Growth**, came as a big surprise to a society hell bent on growth. The resource parameters of the earth were roughly drawn for the first time. It is now clear that our species is reaching the limits of the biosphere. The system is finite, we discover, thus making unlimited growth an impossibility, a recipe for extinction. The failure of industrial society to reconcile itself with these facts is nothing short of scary. World population, energy and resource consumption, and the production of pollutants must all be consciously curtailed or our children will be faced with the grim reality of an overpopulated, depleted and poisoned planet.

It is imperative that we begin to model our economies and societies after natural systems and incorporate the very real considerations of ecological scale and limits into our economic and social systems. The value of bigness must be

replaced by values of scale and a sense of the appropriate size for any system. The word "appropriate" is key here. It means fitting to the situation. And the situation we actually live in is the earth, which is characterized by a tremendous diversity of environments, habitats and life forms. Ecological scale is what is fitting and adapted to each particular bioregional situation. Be it a high, dry, interior plateau or a coastal rain forest, our imaginations are called upon to create as many ecological solutions as there are ecosystems, and watershed solutions within those. The obvious prerequisite for survival is to tailor growth and scale to the limits of our particular ecosystems.

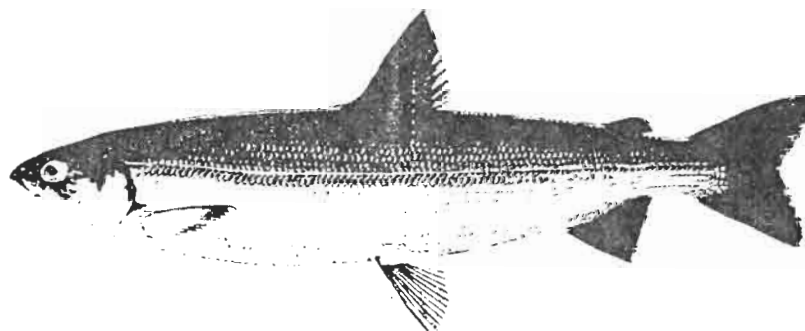
There is only one earth, but there isn't just one environmental problem; there are many little ones with a cumulative effect. Despite appearances, this is hopeful, because people can actually get a handle on little problems, bioregional problems, such as local industrial pollution, the preservation of wilderness and farmland, and matters of personal ecology, like, "Where do the used pampers go?" Little things, but possible things. However, this can only happen if we begin to adjust the scale of our considerations and the scale of our enterprises to fit into the ecosystems and bioregions we inhabit, if we begin to dwell in rather than on nature.

If the earth were composed of a standardized environment, then there could be a standardized scale for our endeavours. But this is not the case; in nature, variety and diversity are the norm.

**Diversity**

From steaming tropical jungles to polar deserts, from fertile prairie grasslands to northern coniferous forests, from the seashore to the black depths of the oceans, we see life adapted to exist in every nook and cranny of the earth. In a sense, life forms are a response to the environments they inhabit. Deserts, for example, call out tough, thick-skinned plants and animals that have the ability to conserve water. The high alpine country

*Coregone d'Acadie* Acadian whitefish  
*Coregonus canadensis* Scott, 1967



Acadian whitefish, *Coregonus canadensis* Scott, 1967 from the Annis River, Yarmouth Co., Nova Scotia (NMC82-4689)  
Drawing by P. Drukker Bramhall. Specimen 397 mm SL, male, with tubercles, searun

favours animals who can hibernate for eight months of the year, like the marmot. This sort of fine-grained adaptation to a multitude of ecological niches has been the primary thrust of evolutionary development, and has resulted in the fabulous variety of lifeforms we see in nature today. The pyramid of life began simply with single-celled algae in an aquatic environment. In the early stages of life on earth, there were fewer species and thus simpler food chains and ecosystems. Co-evolution has added layer after layer of lifeforms in ever-growing complexity and diversity. The progressive trend in nature is towards elaboration and diversification.

Generally speaking, the more diversity in an ecosystem, the more resilient it will be to change and disruption: diversity in an ecosystem amounts to increased flexibility and, thus, to increased stability. We can see a good example of this by comparing a northern ecosystem to a tropical one. Arctic ecosystems are much simpler and less diverse than tropical ecosystems because of this, the arctic systems are also less stable and more prone to boom-and-bust cycles. In sub-arctic forests, for example, snowshoe hares will be in abundance for several years, prompting an increase in the lynx population. The hares will then disappear almost altogether, leaving starving lynxes with few other alternatives for prey. In tropical forests, there are many more species and so there are many more alternative food pathways which results in a more stable environment for all concerned.

But the trend in industrial society has been away from diversity. Over the last one hundred years, we see a movement towards ever greater standardization, centralization and monoculture achieved at the expense of ecological and social diversity. Modern agriculture is representative of this tendency. In the last fifty years, all over the world, we see a multitude of small-scale mixed farms being replaced by agribusiness corporations practicing monocropping over vast areas. Agribusiness "overcomes" the inherent instability in these systems with massive inputs of chemical fertilizers, herbicides and pesticides. Agribusiness is also reducing the plant genetic pool by standardization of varieties. Where there were once thousands of varieties of apples in backyard orchards, now we have the basic three or four in the supermarket.

Globally, the animal genetic pool is also being decimated, with an estimated one species a day becoming extinct, never to be seen on the earth again. Gary Snyder calls this "a great treachery to the history of organic evolution."

There has also been a great loss in diversity of human cultures. Where travelling was once a great joy because of the difference between peoples and cultures in the way of customs, dress, food, etc., we are now confronted with a global cultural

landscape that is more and more homogenized. You can get the same big Mac outside the Parthenon in Athens as you can in Kyoto, or New York.

For industrial society, global unity is equated to global standardization, to making all the parts the same, as in an automobile assembly plant. In nature, by contrast, unity is achieved within a context of diversity and multiplicity of forms. An ecosystem is a unified system in that all parts are integrated and supportive at the same time. An ecosystem is composed of a multitude of diverse components, from single celled bacteria in the soil to large predators, and everything in between, all essential to the functioning of the ecosystem. To be diverse yet integrated is the ecological model. The interplay between the one and the many, between unity and diversity, is a seminal theme in ecology and ecophilosophy.

As an ecological value, diversity could be applied to any situation. As one example, we could look to society and our social ecology. Diversity of social terms would point towards the decentralization of our social institutions, economies and populations. In the same way that diversity fosters stability in an ecosystem, we could achieve a greater degree of stability in society within a framework of a multitude of small political and cultural units. We have, for example, many forms of village life, from neo-lithic to contemporary, as well as democratic experiments like the early New England small town, the Swiss canton, the intentional community, not to mention band-level and tribal forms in a long anthropological heritage, and, added to these, our recently envisioned bioregional settlements. The promise of small-scale society is that the megaviolence we see in huge nationstates, squaring off with their high-tech weapons, could be dispersed through social and political decentralization and diversity, resulting in a more peaceful, less dangerous world.

We could achieve, with small societies, the type of adaptation to environments that we see in other lifeforms. We could potentially integrate into our local surroundings with a degree of sensitivity and flexibility that is inconceivable to rigid centralized structures, such as large governments or corporations. These sorts of ecological "fits" to our human habitats are exactly what are necessary for the creation of an ecological society.

Global standardization and monoculture ultimately mean a loss of choices and a less flexible, more unstable environment. Who can say that the obscure species or culture that just disappeared forever may not have held a vital clue to our future? The first rule of any intelligent tinkering is to keep all the parts, which means preserving existing biological and social diversity. In the ecological view, diversity

represents the progressive tendency in evolution and so is an important ecological value.

### Sustainability

From the standpoint of an ecological ethic, sustainability would also have to be considered a "good" in nature. It's easy to say that organisms or ecosystems which are able to sustain themselves and continue are better off than ones that can't. Sustainability represents a successful adaptation that maintains both the organism and its environment in a state of health and balance.

A central concept in sustainability is that of cycles. The economy of nature is composed of complex food webs in which energy, carbon, nitrogen, hydrogen, phosphorus and water are cycled through an ecosystem. Thus, the sun's energy trapped by plants is transformed into glucose and stored as carbohydrates. Herbivores, such as rabbits and deer, eat the plants and convert the plant energy into body tissue and energy. The herbivores are then consumed by the various levels of carnivores and so on up the food chain. Animal waste and eventually the animals themselves are all returned to the soil by the decomposer organisms and soil bacteria, transforming them back into food available to plants. And so the cycles begin anew.

In these natural cycles, all lifeforms depend on each other for nutrients and energy. What is waste for one species is taken up by another in a continuous process of exchange and interdependence, fueled by the energy of the sun. Recycling of materials in an ecosystem develops a sustainable mechanism which ensures the maintenance of the ecosystem and the continuance of life. Thus, "In this flow of matter and energy through time, each birth is an affirmation of an ongoing capacity for organization, each death a renewal." (Biology text, **Unity and Diversity of Life**)

Barry Commoner expresses the concept of cycles in these informal laws of ecology: Everything must go somewhere and everything must come from somewhere. This kind of recycling is an ecological reality that applies to human as well as natural systems. Nature works within the parameters of these cycles and thus we see no garbage dumps or air pollution in nature, no ecological dead ends where the cycles are radically and consistently broken, to the detriment of all. The establishment of balanced energy cycles, waste cycles and all the rest, is a prerequisite for the sustainability of any organism or ecosystem.

But human ecologies are not presently in this balanced situation. We have broken out of the cycles of life. We are currently having the ecological equivalent of a binge by burning up sixty-five million years of accumulated fossil fuel (solar energy from the Carboniferous period) in little over one hundred and fifty years. But you don't get something for nothing, and the inevitable hangover is beginning to set in. By generating

large amounts of unrecyclable or overtly poisonous waste, we are fouling everybody's nest and poisoning our environment and ourselves. It's clear that the party is just about over.

Our real economy is not that of abstract production and gross national products and the rest, but that of energy cycles, waste cycles, and water, air and nitrogen cycles. The sun's energy and the natural cycles are the bottom line for human economies in the long term. Through not recognizing the natural economy, we have become out of balance with our environment. Biological imbalances cause stress and instability in a system, and these are the environmental problems we are currently experiencing. Social imbalances and social inequality function in much the same way as biological imbalances and have similar consequences, namely, the destabilization of the social system.

Ecologists see this present situation as precarious and are calling for industrial society to balance its social and biological relationships. But some people are not worried. Their hope is in a technological salvation that will somehow get us out of our predicament. The faith that technology will solve all our future problems is a blind faith. Maybe it will, but maybe it won't. That technology can be counted on to endlessly solve problems it created in the first place is beyond reason and truly lies in the realm of faith.

There are, however, some wonderful examples of societies that have developed sustainable economies. The mountain villages of southern Portugal have existed for nearly one thousand years as a subsistence agricultural society. Robin Jenkins, in his **Road to Alto**, describes a "whole area cut off from the rest of the outside world and self-sufficient in most things. Local life was in a state of balance with the local environment, fashioned out of what was locally available." And he adds, "That this could result in a stable community lasting for centuries is cause for serious reflection." Sadly, Alto was drawn into the world economy by the construction of a road to the area. Hard on its heels followed ecological destruction and social disintegration.

The Chinese also developed (in some regions) a sustainable agricultural system that has flourished for forty centuries. In that time, it has supported a large population and not depleted the soil. By efficiently recycling materials, including human manure (delicately referred to as "night soil"), they effectively closed the circle and completed their nutrient and energy cycles. In doing so, they became a sustainable, integrated part of their environment, and, in essence, made peace with nature.

### Conclusion

The basis of the ecological view is that all things are interconnected. From this perspective,

We see ourselves as unified with our environment, and so identify our "self" with nature. We feel akin to nature in the familiar sense, and we extend our sense of community to include it. To diminish nature, then, is to diminish ourselves. To weaken and sicken natural processes is to suffer and languish ourselves. To identify the "self" with nature in this way is the source and the inspiration for an ecological philosophy and ethic, and a prime motivation for the ecological movement. We recognize ourselves as biological citizens of the earth, "plain members", in the ongoing maintenance of the planet. We can see that the human is not separate from the earth. It was not given to us as a special dominion to dispose of at our pleasure and then to move on to other worlds. The real situation is that of one small planet swirling in space around a life-giving sun, and we are but one species amongst many, all children of the green globe.

But there is a difference, too. Humans, through the development of language, culture and society, are able to exercise conscious choice. We can choose who to be; we have options and are not locked into any particular genetic behavioural program. We can also work with tools, modify our environment. This is a potent combination and a great evolutionary step. But there is a catch. Because we are conscious, we are also responsible for our actions. Ecologists are taking the high moral ground by accepting this responsibility.

From an ecological perspective, then, we see in nature a basis for our judgements of right and wrong, a basis for our values and our ethics. Ecological values, such as sustainability, scale, adaptation and diversity become our ideals and represent our commitment to a long-term future. Our methods of adaptation, our technologies, economies and societies, should vary widely and be fitted to local environments. But our ecological ideals remain the same.

To be ecological, we aspire to close the circle, to complete our natural cycles and become part of a sustainable whole. We desire to go with nature and become partners in this long, slow dance. This means to have the humility to see that we are really just a part of the web of life, bound together in "joyful interpenetration".

As ecologists, we work to foster social and biological diversity. We stand for life in all its growing complexity and abundance, moving always towards richer expression of the life principle, we instruments of progressive evolution.

We aspire to be wise in scale and to know our ecological limits. We look not only to the human for our measure, but also to nature.

We undertake to cultivate a sense of evolutionary time and to feel the sweep and magnificence of the story of the development of life on earth: our naturalistic genesis. To think

like a mountain is to feel the past, present and future as a unified whole. Looking at life, we suddenly see ourselves clearly, like reflections on the water, mirrored by the whole that spawned us. For time is like an ocean on whose swells we rock, always holding to that long chain of life.

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\*Fraser Lang and his family live on a small farm in the Lillooet area of B.C. They are rural reinhabitants and practicing deep ecologists.



"College students and I discuss the same things we've been talking about here, and there's lots of interest in it. I try to make them see where they are, and for starters have a sense of their own place. That's a charming sort of beginning exercise for everybody. Here's how I often start out at the universities: I say, 'Ask yourself, how would you tell people where you live so that they could find your house without mentioning a street name, a road name, a town, a country, or a state.' When you've figured out how to describe where you live, you've made a first step in bioregional awareness. You see the place you live, city or country, with fresh eyes for a moment---not just a counter on a political map, but a point on an incredibly old, slowly changing land form with ebb and flow of different plant, animal, and human communities following climate changes. Then you see yourself, 'Ah, this is the story I'm really in, not the one in the newspaper or on the TV.' That's when life starts getting interesting." (Gary Snyder, from an interview in *Sierra*, The Sierra Club Bulletin, Sept./Oct. 1985, vol. 70, no. 5, p. 73.)

**GEOMANCY: DIVINING EARTH ENERGIES AND RHYTHMS**

by Richard Feather Anderson \*

**Introduction**

What would a methodology of ecological architecture-sacred landscape stewardship look like in our post-industrial society? In our present situation it is sometimes hard to imagine that we could ever put ourselves completely back in balance with nature. The fact that such spiritual traditions and scientific methodologies did indeed exist before the industrial-capitalist revolution may give us hope or at least guide us in reformulating an ecological and holistic approach to architecture and land use planning.

Our predecessors sited every structure with regard to the flowing veins of energy within the earth's body; devised elaborate, accurate calendars to ride the waves of the earth's cycles; and built according to the universal proportions they discovered in the patterns of organic growth. Almost all of these sciences and cultural practices, from living, mother earth/goddess paradigms to seasonal rituals, to sacred geometry, alchemy and other earth sciences were banned, declared illegal and pushed underground or out of existence by those who wanted to extract minerals from the earth, fence the Commons into private land claims, and take control of the earth sciences, healing arts and religion for their own profit. This new anti-nature paradigm became dominant in Europe and the Mediterranean by the late 18th century, and was exported around the world through colonization. The former ecological practices were honored in China until the turn of this century.

We are all painfully aware of how far modern science and technology have strayed from ecological principles, to the point of endangering all life with industrial poisons and threatening the end of human consciousness with nuclear annihilation. In stark contrast, and as a ray of hope, is the historical fact (albeit repressed and practically forgotten) that all the pre-industrial cultures of the world developed their own flavor of geomancy as a holistic, integrated system of natural sciences, that functioned to keep all human activity in harmony with natural patterns, so that the web of life was maintained and the spirit of the earth was kept alive and vital.

Known as geomancy, it was the mother of the natural sciences, including what we now separate into architecture, sacred geometry, land-use planning and geology; astrology and astronomy (which used to be a unified science); and mathematics, music, dance, ritual and cosmology (which used to be interconnected).

Geomantic principles were applied in the creation of the megalithic temples like Stonehenge,

the Great Pyramids at Giza and Chichen Itza, the Irish passage mound of New Grange, the Imperial Palace in Peking, and the Gothic Cathedrals. This system of knowledge was based on certain philosophical principles that are universal and can be applied in our modern world. Indeed it has trickled into the work of some of the generators of modern organic architecture, like Antoni Gaudi, Frank Lloyd Wright, Rudolf Steiner and Paolo Soleri. It can be seen in our current efforts to reinhabit our bioregions, create integral urban neighborhoods, sustainable agricultures, appropriate technologies, and passive solar and other types of shelters that put us in harmony with our natural environment. Our task now is to create a modern geomantic science, to bring our society completely back into balance.

**Basic Principles of Geomancy**

The word geomancy means "to divine the earth spirit". In China it is called feng-shui, which means "wind and water", referring to the various kinds of breath of the earth dragon. The "breath" or "life force" of the earth spirit/dragon can be defined in more scientific terms as the biomagnetic energy that runs in veins through the body of the earth, like the chi that runs through the acupuncture meridians of the human body.

In ancient cultures, the dragon or serpent was the symbol for the earth spirit. Some of the earliest creation myths feature an Ouroboros (serpent swallowing its tail) creating the world. The constellation containing the Pole Star in that era was named Draco, the dragon. Associated with dragons and serpents in cross-cultural mythologies is a magic pearl or egg. It is created in the womb of the dragon and represents the moon, the tides, weather and emotional cycles.

Cultures that practice geomancy consider that the earth is a living conscious being, the creatrix and provider of all life; and that it is sacred. The land is named after their primary earth mother figure to always remind them that it is sacred. Asia, Africa and Europa are goddesses of the dawn. Eire, Scotia and Turtle Island are the native and mythically-based names of Ireland, Scotland and North America. The Gaia Hypothesis, Theodore Rosak's *Person/Planet*, neo-paganism/shamanism and the Bioregional and Green movements are currently reviving this concept of the sacred and sentient qualities of the earth.

Indo-European tribes that spread over India, the Mideast, the Mediterranean, Africa, and Europe carried the idea a step further in their institution of sacred kingship. The sacred king was not a ruler with executive powers. He was responsible for maintaining the tribe's proper relationship with the land. As such, he was ritually married to the land, to the earth mother.

The Arthurian legend is probably the most familiar example of sacred kingship. Arthur was responsible for maintaining the balance of nature and the fertility of the land by channeling the life force between heaven and earth and distributing it into the four quarters. He was the figure who ritually stood at the center of the four provinces, the womb or Holy Grail of the sacred landscape, and accepted the responsibility of distributing all material wealth equally and justly, maintaining peace between tribes, and preventing bloodshed or the violent resolution of conflicts. If he failed in these functions or otherwise became physically or morally blemished, he was removed by elders, priests or matriarchs. Sometimes he was merely retired, sometimes starved to death, but never dispatched by violent means. Spilling his blood was taboo. No Indo-European sacred king ever filled the role for more than seven years. Can you imagine if the president of the United States had to fulfill these conditions and obligations?

#### **A Sense of Place**

One of the most basic principles in the practice of geomancy is the creation of a sense of place. This was done by establishing the community's center and boundaries, in physical-metaphorical time and space.

Socially, to become a community, to create common-unity, everyone needs to agree on the focus and purpose (center) of their common activities, as well as the extent or limit (boundaries) of activities: Who is included and excluded, and a sense of personal boundaries, i.e. how close and intimate to get to each other. A lack of well-defined center or boundaries can lead to the sensations that there is "no there there," that many have about Oakland, Los Angeles, etc.

In geomantic traditions, a physical-spiritual center could be established in many ways: by setting up an omphalos stone, labyrinth, sacred tree or precinct, central commons or market square. The boundaries can be created with city walls and gates, no man's land, green belts, or the creation of a sacred landscape incorporating the surrounding mountains and rivers. During the Roman Empire, whenever they established a camp, fortification, or town, they divined a center, then scribed the boundaries. They enacted a ritual called "cutting the first furrow" by plowing around the boundaries three times, sunwise. When they came to each of the four quarters, they would lift the plow and not sever the breast of the earth at that point. Interestingly enough, the word portal means "to carry", as in lifting the plow to leave a gateway for the entrance of the elemental energies from the four directions.

The tradition somewhat survived through the Middle Ages. Wherever a town grew up, there was a

well, fountain, market square or cathedral at the center. It was usually sited on top of a previous pagan temple or known power spot. There would be gate towers at the four quarters. From a geomantic point of view, it is crucial to allow the earth spirit to flow in and out of your town or temple. Now that the tradition has been abandoned, we've got these dead cities.

#### **Sacred Landscape**

All around the world, our ancestors connected with the surrounding landscape by making special reference to natural features, usually in the four cardinal directions. In the American southwest, the notion of "the Four Corners" goes back to the aboriginal creation of a sacred landscape, bounding the tribally inhabited area with a circle of four sacred mountains. In ancient Ireland, the land was divided into four provinces, with a fifth province at its center. Each of these provinces had a particular symbolic meaning and tribal function. The administrative center was in the East (Dublin, Washington D. C., New York City), the Druidic universities in the southern province, the seat of poetry and vision in the West, and life and death struggles relegated to the north (the Finn and Cu Chulainn hero sagas and the current "troubles" in Ulster). To renew the relationship with mother earth and maintain the fertility of the land, each province had its major sacred mountain which served as the site of annual pilgrimages.

All over the British Isles these sacred mountains are crowned with gigantic cairns, sixty feet high, which from a distance look like nipples on the rounded hills. One of these twin-peaked mountains is even called "the Paps of Anu," which means "the breasts of Anu" or Danu, the Earth Mother of the Indo-European tribes.

#### **Medicine Wheels**

The purpose of establishing a center and boundaries, creating a sacred landscape, delineating the four provinces, making pilgrimages to sacred mountains, etc. is to establish a sense of place and to center yourself in time and space. To integrate all these physical-symbolic elements, earth-centered cultures quite often created cosmological models in the center of their sacred landscapes. Native American medicine wheels are a perfect example. A circle of stones surrounding a smaller circle at its hub, interconnected by four or twenty-eight spokes, a medicine wheel can be used in meditations to bring you into the center of self and universe. By traveling the spoked pathways you are reminded of all your relationships to all life forms, your environs, and the place of your ancestor's emergence into this world. Some are set up as stone mandalas on sacred mountains with alignments to solstitial and other seasonal events, to inform you of the proper time to begin hunting,

planting, wandering, etc.

In Britain, the stone circle of Castlerigg appears to be a microcosmic model of the surrounding mountain peaks of the Lake District, within which you can re-place yourself in harmony with your surroundings. The Imperial City in Peking is a model of Chinese cosmology, crossed with meridian pathways and housing the beasts symbolic of the surrounding constellations. The emperor functioned as a sacred king, performing rituals at the center to connect earth and heaven, and distribute cosmic and telluric energy and material wealth to the four directions.

The Celtic people of Eire established their sense of place ritually by gathering at Halloween, the beginning of their new year. In the middle province (the womb center), they assembled as a human medicine wheel, in a "Celtic cross" pattern, symbolically representing their relationship to each other, the sacred king at the center, and the four provincial divisions of the land. Here, and during the Native American Sundance (done within another form of the medicine wheel), disputes were settled, new laws were made, rituals of sacrifice, renewal and recommitment to community were enacted. The center, boundaries and relationships within the community were clarified and adjusted.

I am not suggesting that we reinstate the institution of sacred kingship. What seems appropriate in our age is for each of us to marry the land, treat mother earth as sacred, and take responsibility for placing ourselves within personal medicine wheels, bringing ourselves in harmony with the watershed and bioregion we inhabit.

#### A Sense of Time and Space

Until very recently a culture's sense of time was linked with the agricultural year and the cycles of the moon, the sun and stars. Buildings and temples were oriented to function as astrological calendars. Many of the megalithic stone circles of Europe were constructed with their geometrical axes (most of them are not exact circles) oriented to the points on the horizon that mark the rising and setting of the sun and moon at midsummer and midwinter solstices.

At the Midsummer Solstice, June 21st or so, the sun rises roughly in the northeast, depending on your particular latitude. It makes a high, long arc across the sky and sets in a northwesterly direction. Whereas on Midwinter Solstice, the sun travels in its lowest and shortest arc from the southeast to the southwest. If you've ever noticed, the moon is doing just the opposite: when the sun is very low in the sky in winter, the moon is almost directly overhead. At midwinter solstice, the moon rises northeasterly and sets northwesterly.

Using these precise megalithic stone observatories, vast numbers of physically separated people could coordinate their celebration of the turning of the wheel of the year, utilizing the power that collective consciousness has when focused simultaneously towards one purpose. Chinese Villages, Indian pueblos, etc. were oriented to the four directions with windows admitting light across central plazas at the solstices, so that the group was dwelling figuratively within the wheel of the year. All of these earth-centered cultures developed complex mythologies and ritual dramas describing the earth's cycles, which functioned to place themselves emotionally and psychologically in time and place.

#### Siting and Shaping of Buildings

The siting of Greek, Roman, Egyptian temples and Gothic Cathedrals was done in a way to incorporate the sense of center, boundaries, landscape and passage of sacred time. The foundation stones were set at a time auspicious to the deity of patron saint (represented by a particular star or planet visible or rising at that time) which in turn represented the kind of archetypal energy needed for the function that building was to serve. An east-west axis would be generated from the morning and evening sun's shadow projected from a central pole onto the perimeter of the building site. This created a perceptual as well as more accurate east-west axis than possible with a compass, since the magnetic poles shift so frequently. The shape chosen for the building also had a relationship to its function, e.g. pyramidal grainaries whose shape actually helps preserve the seeds.

All of these ancient structures on sacred sites were built according to sacred geometry, a system of proportions based on the universal ratios found in the growth patterns of all organisms, in the energy structure of the human body and our cosmos, and in the harmonic intervals of the musical scale. We are most familiar with these "golden proportions" from Leonardo da Vinci's famous drawing of the man proscribing a circle and square, which illustrates the canon known as the Golden Section. I think the ancient builders knew how to use the Golden Mean to shape any enclosure so that it would resonate with a particular desired frequency that would in turn facilitate a chosen activity. According to some researchers, the echoes in Gothic Cathedrals and the Pyramids create a resonance at the same frequency as the earth (71/2 Hz), and the human brain while in a relaxed, receptive (alpha) state. As a result, these temples create a vibration that puts us in tune with the earth, in a physiological as well as metaphysical way.

The shape of a room can also provide a cavity for a particular pattern of movement of energy. Energy naturally moves in circles and spirals. So



rectangular enclosures produce eddies of stagnant energy in their corners. But a teepee or a steeple will attract a spiralling vortex of rising and descending energy, because it provides the appropriate form for energy to move in that way. Every enclosure has a particular resonance depending on its proportions, and creates a certain pathway for energy dynamics depending on its shape.

If you have ever been in one of Frank Lloyd Wright's buildings, the Church of St. John the Divine in New York City, or been entranced by the echoes of Gregorian chanting or organ playing in any pre-Reformation cathedral, then you know what a humanly-scaled, divinely proportioned building feels like. Can you imagine walking into a modern building and getting a physical sensation of welcome and belonging, rather than feeling alienated and out of place?

### Earth Healing

Geomantic technologies were applied to maintain the chi or life force of the living earth. Geomancers are able to dowse the location of energy-ley lines, which are arteries of biomagnetic energy running through the surface of the earth like a matrix or web. The places where these leys or meridians cross or convene are the chakras and nerve ganglias of the earth's body. Earlier cultures placed standing stones all along these leys, and the English dowser Tom Graves thinks that these may function like acupuncture needles to maintain the health of the planet. They all contain veins of quartz or other pyzoelectric minerals which certainly could function to channel and amplify energy.

It was taboo to cut the dragon paths for the obvious reason that it is suicidal to cut your own arteries. The power spots or chakras were set aside as sacred precincts. Megalithic mounds and stone circles were built upon them and used as temples for tribal festivals, rites of passage, healings, or other transformations. Each invading culture adopted the site, surmounting it with Roman temple, Gothic cathedral, as well as military installation.

### Towards A Modern Geomancy

Here are some images of what it might be like if we were applying geomantic principles ubiquitously today. The Pacific coastline would be free of houses, free to slip and slide with every winter's storms, humans acknowledging that the soil there is too unstable to hold permanent structures. Siting Diablo Canyon nuclear power plant on an earthquake fault would be unthinkable, let alone even utilizing such endangering technology. People would not be living in the Los Angeles basin, heeding the advice of the Indians who knew that the site was filled with swamp gas and smog and that the movement of air was trapped by the ring of mountains. The natural history of other sites would

be considered before building. And of course, all of our applications of passive solar architecture, solar rights-of-way, green belts, integral urban neighborhoods, recycling centers fit into the picture. Buildings would be scaled to human and "Golden" proportions, as was done intuitively at the Pindhorn community. Community buildings and civic centers might be built as hubs, and function as medicine wheels.

Ley lines could easily be preserved in linear parks, simultaneously giving access to open space for many neighborhoods and connecting those areas, as has been done with the fens in Boston, the linear park in Philadelphia, Ohlone Park, or the East Bay Hills Regional Parks. Environmental impact statements would include information gained by dowsing sites for the patterns of biomagnetic energy. A combination of divination and computer analysis would determine the longterm effects of every proposed alteration of the land. Previous cultures altered their landscape so slowly and with such small steps, that they had time to see the consequences of the small increments of change they effected. It was a slow trial and error method of environmental design which allowed each change to be adjusted before the manifesting consequences became destructive.

To live in harmony with the earth we need to develop a modern form of geomancy, learning to apply its principles to industrial as well as agricultural contexts, combining appropriate technologies with an intuitive sense of what is in harmony with the natural history and patterns of a site. We will need to interface and remember the common roots of the disciplines of architecture, ecology, geology, astronomy, astrology, sacred geometry, music, dance, ritual and cosmology.



### Reading List

If you desire more information on geomancy, you can start with the following books: Nigel Pennick's *The Ancient Science of Geomancy*, John Michel's *The Earth Spirit*, Keith Critchlow's *Time Stands Still*, or Robert Lawlor's *Sacred Geometry*.

This is a revised form of an article which was first published in the May 1985 **Ecology Center Newsletter**, Berkeley, California. Reprinted here with permission.

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"Isn't it wonderful how completely everything in wild nature fits into us, as if truly part and parent of us. The sun shines not on us but in us. The rivers flow not past, but through us, thrilling, tingling, vibrating every fiber and cell of the substance of our bodies, making them glide and sing. The trees wave and the flowers bloom in our bodies as well as our souls, and every bird song, wind song, and tremendous storm song of the rocks in the heart of the mountains is our song, our very own, and sings out love. Listen to them! How wholly infused is this one word love we call the world! Is it any surprise that when we try to pick out anything by itself, we find it hitched to everything else in the Universe." (John Muir, as in **Creation Magazine** 1:5.)

#### An Overview of My Response to Richard Syllan's Critique of Deep Ecology

By Warwick Fox

Richard Syllan, formerly Richard Routley, of the Australian National University has recently written the most comprehensive critique of deep ecology that has been produced to date.<sup>1</sup> Yet in my view, and in the view of other supporters of deep ecology who have read it, Syllan's interpretation of deep ecology is unsympathetic in the extreme, displays major misunderstandings of the intentions of deep ecology authors at various points, and is demonstrably wrong-headed in its fundamental and derivative claims as to what deep ecology is all about. In response, then, I have written a nearly 30,000 word critique of Syllan's comparably lengthy critique.<sup>2</sup> I shall make no attempt to summarize the **details** of my arguments here, but I shall very briefly say "what goes on" in each of its seven sections.

#### 1. Introduction

Observations on the tone and style of Syllan's critique, e.g., he employs metaphors of disease, decay, darkness and rubbish disposal to describe deep ecology. Observations on his conclusion that deep ecology could undergo "restoration".

#### 2. Two Forms of Argument

Where an author points to commonality between two ideas/concepts, Syllan often **erroneously** claims that the author is holding the two ideas/concepts to be identical. Syllan then shows that this is not the case (that there are examples of A that are not B, or vice versa) and concludes, to his own satisfaction, that the author's argument "fails" because it relies on a false equivalence. Where an author points to differences between two idea/concepts, Syllan often **erroneously** claims that the author is holding the two ideas/concepts to be exhaustive (i.e., to cover all relevant cases) and mutually exclusive. Syllan then shows that this is not the case and concludes, to his own satisfaction, that the author's argument "fails" because it relies on a "false contrast."

#### 3. Extreme Interpretations

Rejection of Syllan's claim that deep ecology goes "the full metaphysical distance to **extreme** holism, to the shocker that there are no separate things in the world, no wilderness to traverse or for Muir to save." (Syllan's emphasis.) Rejection of Syllan's claim that deep ecology subscribes to his particular understanding of the theory of internal relations. Clarification of the kind of holism and theory of internal relations to which deep ecology does subscribe. (On the matter of "extreme interpretations," Naess has described the kind of interpretive decision rule employed by Syllan in these terms: "If there is a choice between an interpretation T1 which makes a sentence closer to the status of rubbishness than another, T2, then T1 is more likely than T2 to cover the intention of the deep ecology author."<sup>3</sup>)

#### 4. Extreme Reactions

Syllan reacts to the ontological implications drawn by Walsh from a number of emerging cross-disciplinary parallels (and to my endorsement of these implications) as follows: "This is garbage and can mostly be assigned to the deep ecology rubbish basket (for which, as we'll see, a sizeable one is needed)."<sup>4</sup> In the light of Syllan's prior reference to deep ecology as a "nonanalytical enterprise," I remark on the irony of his own relative lack of argument at this point. I argue that deep ecology does not eschew the analytical approach, but that it does eschew **limiting** ecophilosophical discussion to this approach. (Why is it that when one emphasizes the importance of the experiential dimension many people see this in

terms of dualism rather than synthesis, i.e., as a rejection of, or hostility to, analysis rather than as an **inclusion** of it within a broader framework of reference? Whereas closely reasoned argumentation is one form of experience, the reverse is not the case.) I then draw on recent discoveries (in physics) and hypotheses (in psychology, biology, and the neurosciences) to defend Walsh's claims. These recent discoveries and hypotheses bear on the question of "nonlocality" and so on our conceptions of holism and internal relations. Their potential implications for our vision of reality are such that the holistic/internally related vision of reality outlined in the previous section "could end up appearing quite tame indeed."

### 5. Sylvan's Ethical/Axiological Interpretation of Deep Ecology

The fundamental claim from which Sylvan's critique proceeds is that deep ecology is (as opposed to ought to be) primarily an environmental axiological position, specifically, an objectivist environmental axiological (or values-in-nature) position. It is difficult to overestimate just how completely Sylvan interprets deep ecology in environmental axiological terms. I demonstrate the pervasiveness of this underlying interpretation of deep ecology in Sylvan's critique and note that it constitutes the basis for the two other major claims that preclude his critique.

These derivative claims are (i) that deep ecology does not proceed from a general vision of reality or underlying perception of the way things are (hence, Sylvan's antagonism to the deep ecological practice of proceeding from a holistic/internally related/"unity in process" vision of reality) and (ii) that deep ecology is not at all concerned with the way in which we experience the world (hence, Sylvan's antagonism to the importance of the experiential dimension in deep ecological thought).

I reject Sylvan's fundamental and derivative claims on the basis of examining (i) what the advocates of deep ecology have said that deep ecology is about; (ii) the way in which the term "biospherical (or biocentric) egalitarianism--in principle" should be understood; and (iii) what the general attitude of deep ecology supporters is towards a primarily environmental axiological approach to our relationship with the nonhuman world.

### 6. Entering Deep Ecological Territory

Whereas the previous sections are essentially a critique of Sylvan's critique, this section, which occupies about one-third of the paper, is essentially constructive. I argue that the work of Naess, Devall, Sessions and others of like mind (particularly in its more philosophical as distinct from popular development) suggests that the

appropriate **framework of discourse** for describing and presenting deep ecology is not one that is fundamentally to do with the value of the nonhuman world, but rather one that is fundamentally to do with the nature and possibilities of the Self or, we might say, the question of who we are and can become, considered in the larger scheme of things. The norms and hypotheses of the deep ecological framework of discourse can, therefore, perhaps be thought of as being framed in terms of philosophical anthropology, conceived as the meeting ground between psychology and cosmology, or in terms of what Aldous Huxley has called "autology" (i.e., the study of the Self),<sup>6</sup> rather than in terms of environmental axiology. (Note that the meeting ground between psychology and cosmology is the meeting ground between the two things that Sylvan says deep ecology is **not** about (i.e., the experiential dimension and our vision of reality) whereas environmental axiology is what Sylvan says deep ecology is about.)

This deep ecological framework of discourse essentially proceeds from two hypotheses (or assumed facts) and one norm (or assumed and, therefore, ultimate--in the sense of non-derived--value). The assumptions are (i) that "The self is as comprehensive as the totality of our identifications. Or, more succinctly: Our Self is that with which we identify"<sup>7</sup>, i.e., one's Self is not limited by the boundaries of one's skin but by the boundaries of one's identifications, e.g., when someone we love dies a part of our Self dies; and (ii) that the self can and does grow/develop/mature (i.e., widen its sphere and intensity of identifications over time). The norm is that the ideal state of being is one that sustains the widest (and deepest) possible **identification** and, hence, sense of Self. This ideal state of being is referred to as "Self-realization" by Naess and as "ecological consciousness" by Devall and Sessions,<sup>8</sup> and its cultivation--effectively a spiritual discipline--is considered to be the "real work" of deep ecology. It follows from these assumptions and the ultimate norm that when we harm or limit the flow of nature then we are harming or limiting that with which we (do or can) identify and so are diminishing our (actual or potential) Self or, more formally, violating our ultimate norm. Alternatively, when we seek to preserve the flow of nature by acts of ecological resistance we are, from this "wider identification" perspective, engaging in acts of Self-defense.

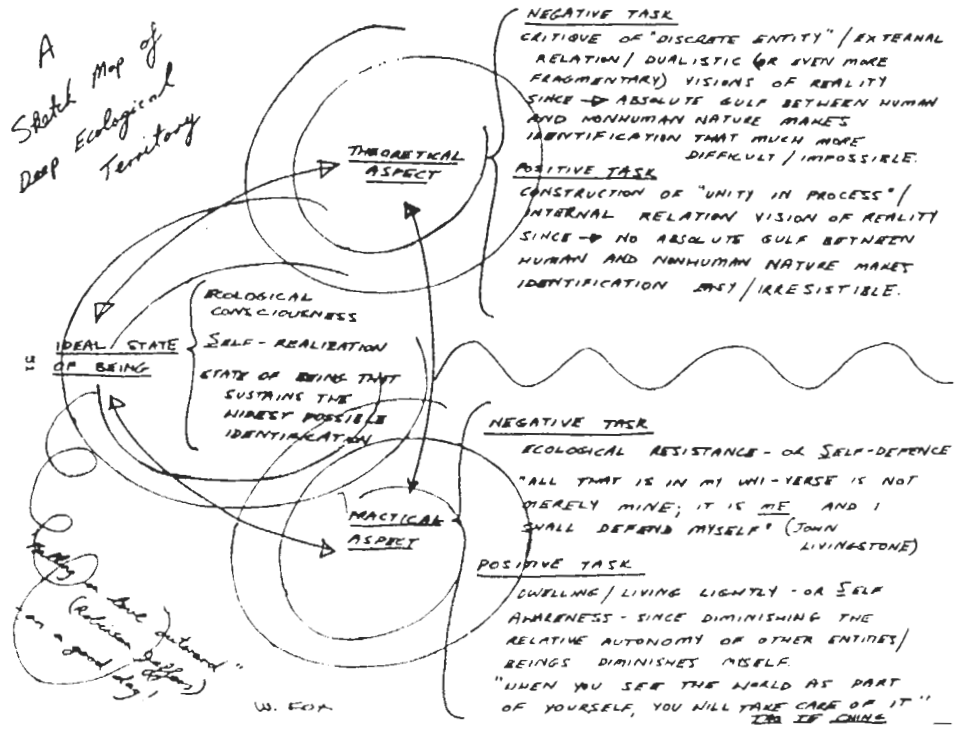
This deep ecological framework of discourse does not, of course, stand outside ethics or value theory since it is saturated by subscription to an ideal state of being. However, it is nevertheless an alternative framework of environmental philosophical discourse to the dominant environmental axiological one, since it does not proceed in terms of arguing for the instrumental or

intrinsic value of nature.<sup>9</sup> Nature simply is. What is valuable is the process of identification with the whole of nature.<sup>10</sup> Supporters of deep ecology are, thus, not so much concerned with whether the nonhuman world is good enough for us (i.e., intrinsically valuable and so deserving of our respect) as whether we are good enough for it (i.e., whether our state of being sustains the widest possible identification).

I argue that this deep ecological "wider identification" approach has phenomenological, philosophical and political advantages over the environmental axiological approach.<sup>11</sup>

**7. A Map of Deep Ecological Territory**

Just as Naess and Sessions have attempted to summarize the "basic principles" of deep ecology, this is my own (semi-diagrammatic) attempt to summarize the basic ethos of deep ecology.



Psychology 11 (1979): 175-84; and *Towards an Ecology of Brain* (New York: Spectrum, 1981). Walsh's work was introduced to the ecophilosophy literature in my "Deep Ecology: A New Philosophy of Our Time?" *The Ecologist* 14 (1984): 194-200

5. Throughout the version of my response to Sylvan that has been informally distributed for comment, I referred to the dominant approach to ecophilosophy, which Sylvan's critique exemplifies, as the "ethical/axiological" approach. An "axiology" is a theory of value so, strictly speaking, an "ethical/axiological" approach simply means an approach to normative ethics (i.e., to what we ought to do) that relies upon a theory of value. (Other approaches to normative ethics attempt to argue for what we ought to do in such terms as, e.g., a theory of final goals (teleology), a theory of obligation (deontology), or a theory of principle (formalism).)

**Notes**

1. Richard Sylvan, "A Critique of Deep Ecology," *Discussion Papers in Environmental Philosophy* No. 12, Department of Philosophy, Australian National University, 1985. Also published in two parts in *Radical Philosophy* 40 (1985): 2-12, and forthcoming).
2. Warwick Fox, "Approaching Deep Ecology: A Response to Richard Sylvan's Critique of Deep Ecology," 1985, ms., 65 pp.
3. Arne Naess, "Notes on Professor Sylvan's Critique of the Deep Ecology Movement," 1985, ms., 19 pp.
4. For Roger Walsh's arguments see his "Emerging Cross-Disciplinary Parallels: Suggestions from the Neurosciences," *The Journal of Transpersonal*

I made it quite clear in my response to Sylvan that the kind of theory of value which Sylvan interprets deep ecology in terms of (and upon which the dominant approach to ecophilosophy relies) is some kind of theory of environmental value, i.e., some kind of environmental axiology. However, because this version of my critique always uses the phrase "ethical/axiological" approach to refer to the "ethical/environmental axiological" approach, it could be argued (preversely) that I am claiming that the "wider identification" approach of deep ecology has nothing to do with, or cannot be presented in terms of, any kind of axiological ethics. My comments here on section 6 of my response to Sylvan should make it clear that this impression would be mistaken. My argument is rather that deep ecology has nothing to do with the

dominant **environmental** axiological approach to ecophilosophy. In what follows here, and in any future version of my response to Sylvan, I shall, therefore, refer to what I have previously called the "ethical/axiological" approach by the more accurate description "environmental axiological" approach.

6. Aldous Huxley, **The Perennial Philosophy** (New York: Harper and Row, 1970) p. 1. Germane to the present point, Neil Evernden, in his superb recent book entitled **The Natural Alien: Humankind and Environment** (Toronto: University of Toronto Press, 1985), writes: "Understanding ourselves is the first task of ethics, and the ethics we derive will depend on our understanding of Being" (p. 69). He later comments (p. 137) on the environmental axiological approach: "Even the call for an environmental ethic is an admission of this stance (i.e., it betrays our prior action in saying "It", rather than "thou", to the world and to each other), for ethics in Anglo-American philosophy deals with the means of structuring the interactions of atomistic individuals. It is almost another technical fix. . ." I have previously made a similar point, referring to what I would now call the environmental axiological approach as a "conceptual fix" approach. (See my "On guiding Stars to Deep Ecology," **The Ecologist** 14 (1984):203-4.)

7. Arne Naess, "Identification as a Source of Deep Ecological Attitudes," **Deep Ecology**, ed. Michael Tobias (San Diego: Avant Books, 1985, pp. 256-270), p. 261. Note that here as in my response to Sylvan, I employ Naess's distinction (ibid., p. 259) between "the narrow self (ego) and the comprehensive Self (written with capital S)."

8. Arne Naess, "Notes on the Methodology of Normative Systems," **Methodology and Science** 10 (1977): 64-79; Bill Devall and George Sessions, **Deep Ecology: Living as if Nature Mattered** (Layton, Utah: Gibbs M. Smith, 1985).

9. If supporters of deep ecology were to employ the formulation "x is intrinsically valuable" in a philosophical sense then their meaning would be quite different from the environmental axiological understanding of this formulation. See my comments on "Deep Ecology and Intrinsic Value" in the postscript to this overview of my response to Sylvan. (Which follows below, ed.)

10. Note the similarity to Spinoza's claim that "The greatest good is the knowledge of the union which the mind has with the whole of nature." (From Spinoza's **Treatise on the Improvement of the Understanding**, cited in Will Durant, **The Story of Philosophy** (New York: Simon and Schuster, 1961), p. 187.)

11. I do not argue the philosophical advantages in anything like an exhaustive fashion, if for no other reason than that his would have extended the length of my response to Sylvan by far too much. Instead, I argue the philosophical advantages of

the wider identification approach against what I take to be the "standard line" on intrinsic value in environmental philosophy, i.e., an entity is intrinsically valuable if it is sentient. Although I do not endorse this criterion of intrinsic value, I take it seriously because I think it represents the majority view among people who think about these things and because I think it is a far less arbitrary criterion than many of its critics are prepared to admit. What difference **does** it make how I treat something if it cannot matter to itself? Thus, while I would disagree with Baird Callicott and Patsy Hallen on the extent to which the sentience criterion can be dismissed as arbitrary, I would agree that they are perfectly right to point out to me (personal communications) that the fact that the wider identification approach has philosophical advantages over the standard approach to environmental axiology does not necessarily mean that it has philosophical advantages over **all** environmental axiological approaches. A longer work in progress aims to take this entirely legitimate criticism into account. A defence of the deep ecological approach in regard to Callicott's particular (and in many respects quite similar) approach is found in the postscript which follows this overview of my response to Sylvan.

#### A Postscript on Deep Ecology and Intrinsic Value by Warwick Fox

Supporters of deep ecology occasionally use the term "intrinsic value" in their popular presentations (e.g., Naess and Sessions in their list of "basic principles"), but they do so in an everyday, non-technical sense where the aim is to "appeal to a great many people." Satisfying such an aim typically means that one has to adopt the language of the dominant (in this case, the environmental axiological) framework of discourse even if one does not buy into that framework at a **philosophical** level. Thus, supporters of deep ecology may **use** the term "intrinsic value" in their popular presentations (I have chosen to avoid it in my "map of deep ecological territory"), while not attempting to **argue for** the intrinsic value of the nonhuman world in environmental axiological terms. The result is that, if these popular presentations are erroneously interpreted by environmental axiologists as representing the formal **philosophical** position of deep ecology (and Sylvan does this) then deep ecology just looks silly because it is revealed as comprising of assertions and no argument, postulation without justification. I discuss all of this in some detail in my response to Sylvan.

The question arises, however, as to whether the term "intrinsic value" can do any useful **philosophical** work in deep ecological theorizing.

Can this extremely useful and widely accepted term be reconciled with or interpreted within the "autological" framework of discourse that characterizes deep ecology in its more philosophical development? I think that it can, as follows.

The formulation "x is intrinsically valuable" is usually taken to be an ontological claim about x, that is, it is taken as a claim about the essential nature of being x, a fact about x that is true independent of any valuing consciousness. Such a claim derives its normative force from the fact that it is held to say something about the way x "really is" rather than simply saying something about the way in which one particular valuing consciousness (the speaker) happens to feel about x. However, when supporters of deep ecology use the formulation "x is intrinsically valuable," I would argue that their philosophical intention is quite different from this environmental axiological understanding of the formulation. For them, the formulation represents a clumsy "substance language" (as opposed to "process language") way of making a claim about the **nature of the relationship** that one has or ought to have with x. (By "substance language" I mean a form of language, like ours, that emphasizes things over relationships, and by "process language" I mean the reverse.) On this understanding, the problem of justifying intrinsic value could be said to shift from the environmental axiological question "What is it about the nature or being of x that makes it intrinsically valuable?" to the normative "autological" question "Why ought one relate to x as to one's self (or in an I-Thou rather than an I-It manner)?" Supporters of deep ecology do not attempt to provide an answer to the first question (i.e., contrary to what Sylvan claims, deep ecology is simply **not** an environmental axiological position) but they do provide a detailed answer to the second question: The Self is that with which one identifies, our identifications can and do become wider and more intense as we mature, and the ideal state of being is one that sustains the widest possible identification.

Thus, the term "intrinsic value" can still do useful philosophical work in deep ecology theorizing, if it is understood as making a claim about the nature of the relationship that one has or ought to have with x (and, hence, about the state of being to which one ought to aspire) rather than as making a claim about the nature or being of x. However, the problem with the term "intrinsic value" is, of course, that it does **not** easily lend itself to such a relational understanding. Rather it entirely lends itself to reification, "thingification," or what Whitehead referred to as the fallacy of misplaced concreteness. I think supporters of deep ecology sense this and so generally prefer to talk in terms of an ideal state of being (which is **defined** in relational terms,

namely, the relation of identification) rather than in terms of "intrinsic value" (which is **normally** defined in terms of the value a thing "has" in the absence of its relationship to valuers).

On the face of it, this deep ecological understanding of the term "intrinsic value" has much in common with what Baird Callicott has recently called "inherent value" in distinction from "intrinsic value" as normally defined. He writes: "Let something be said to possess **intrinsic** value, on the one hand, if its value is objective and independent of all valuing consciousness. On the other, let something be said to possess **inherent** value if (while its value is **not** independent of all valuing consciousness) it is valued **for itself** and not only and merely because it serves as a means to satisfy the desires, further the interests, or occasion the preferred experiences of the valuers." (Baird Callicott, "Intrinsic Value, Quantum Theory, and Environmental Ethics," *Environmental Ethics* 7 (1985): 257-275, p. 262.)

However, there is a crucial difference between Callicott's notion of inherent value and the deep ecological sense of intrinsic value (as presented here) in terms of the normative force that attaches to them by virtue of their respective theoretical contexts. Consider Callicott's "inherent value" first. Callicott grounds his subjectivist environmental axiology in the work of Hume, Darwin, and Leopold, and claims that the theory of value derived from this lineage "provides for" the inherent value of the nonhuman world. (Baird Callicott, "Non-Anthropocentric Value Theory and Environmental Ethics," *American Philosophical Quarterly* 21 (1984): 299-309, p. 305.) But what should we understand by this? While some readers might think that Callicott's Hume-Darwin-Leopold axiology has normative and not just explanatory force, Callicott does not actually claim this, and nor can he. A careful reading shows that his resulting subjectivist axiology only "provides" a possible **explanation** as to how and why we happen to value some things "for themselves." It does not provide a normative argument as to why we **ought** to value some things "for themselves." ("Intrinsic Value. . ." p. 266.)

In contrast, normative force does attach to the deep ecological sense of intrinsic value (as presented here) by virtue of its theoretical context since this context is "normatively laden." That is, when someone says, from a deep ecological perspective, that "x is intrinsically valuable," they are making a claim about the nature of the relationship that they have and that others **ought** to have with x **in order to aspire to an ideal state of being**. But that is an entirely different matter to arguing, as I have here, that Callicott's notion of inherent value lacks normative force **by virtue** of its theoretical context, i.e., that its theoretical context "does not provide a normative

argument as to why we ought to value some things for themselves."

Moreover, the move of denying the normative force that attaches to the deep ecological sense of an ideal state of being is a much more difficult one to make than that of simply asserting that one doesn't happen to value something "for itself" which someone else does. If you do the latter, then that is that - end of story. However, if you do the former, then, rather than me trying to "prove" the worth of the deep ecological ideal state of being, I can, in falsificationist fashion, challenge you to postulate a "better" ideal state of being and then argue the merits of the two. On the one hand, perhaps your postulated ideal can be shown, for example, to lead to repugnant conclusions, to be contradictory, or to be based on an erroneous or limited view of the Self. On the other hand, perhaps your postulated ideal will prove to be more immune to these kinds of problems than the deep ecological ideal. But even in this eventuality, your postulated ideal may yet provide a theoretical context in which the normative force that presently attaches to the deep ecological sense of intrinsic value is only reinforced. For present purposes, however, the outcome of this hypothetical confrontation is immaterial. The point being made is simply that one cannot argue that the deep ecological sense of intrinsic value carries no more normative force than Callicott's notion of inherent value (i.e., none) on the basis of saying that subscription to an ideal state of being is just as subjective a matter as whether one values something "for itself" or not.

Whether or not because of dissatisfaction with the normative impotence of his subjectivist ("inherent value") environmental axiology, Callicott later develops an argument for nonhuman **intrinsic** value (and here I use the adjective "nonhuman" rather than "environmental" for reasons which will be made clear). His argument again has both important similarities to and important differences from the deep ecological sense of intrinsic value (as presented here). Further clarification of this deep ecological sense of intrinsic value can therefore be gained by also comparing it with Callicott's argument for nonhuman intrinsic value. Callicott argues (i) that if the intrinsic value of oneself is assumed (and he notes that this position ["axiological egoism"] is usually never thought to require justification) and (ii) that if one accepts "the continuity of self and nature" that is suggested by both quantum physics and ecology then (iii) "nature is intrinsically valuable to the extent that the self is intrinsically valuable" (Ibid. p. 275).

Now, on the one hand, the general form of this argument is straightforwardly deep ecological in that, although he does not make the distinction himself, Callicott is here developing an "autological" axiology rather than an environmental

axiology: nonhuman nature is not deemed to be valuable in so far as it is considered as one's "environment" (i.e., what is **not** one's self) but rather in so far as it is considered as one's "self." On the other hand, the specific content of Callicott's argument is not deep ecological. As Sylvan would also be quick to point out, the fact that the self and nonhuman nature are "continuous" (Ibid. p. 274) (i.e., not absolutely separate) does not mean that they are the same (i.e., identical), yet this "extreme holism" view is **required** for Callicott to be able to assert validly that "if the self is intrinsically valuable, then nature is intrinsically valuable" (Ibid. p. 275). If the self that is axiologically privileged (i.e., the ego) is identical with the nonhuman world then the nonhuman world is likewise valuable, but if it is only continuous with (and so relatively but not absolutely separate from) other relatively autonomous process-structures (or what we usually call "things") then the problem of intrinsic value in nature is hardly "directly and simply solved," as Callicott claims (Ibid.).

Supporters of deep ecology accept a vision of reality that does allow for the relative autonomy of the process-structures that comprise the "unity in process" that is the universe. This means that one can legitimately talk about "the continuity of self and nature" but that one cannot move from that to the view that the self and nature are identical. Instead, one needs a more sophisticated view of the relationship between nature and the self than that of identity. Deep ecology provides this by virtue of (i) its distinction between the narrow, egoic, embodied, ordinary "I" sense of self, which is not identical with and need not identify with its environment, and the wider or comprehensive sense of Self, which is constituted by the self's (small "s") identifications; and (ii) its developmental view of the relationship between the egoic self and the comprehensive Self.

With these views, supporters of deep ecology are not in a position to argue, as Callicott does, for the identity of the self (as axiologically privileged ego) and nature, and, hence, for the intrinsic value of nature (considered as self rather than environment, i.e., what is not self). Instead, supporters of deep ecology must argue for the intrinsic value of a certain kind of **relationship** between the self and nature, specifically, a relationship of identification, "the realization of self-in-Self." (Devall and Sessions, **Deep Ecology**, p. 67.) This argument relies for its normative force upon subscription to an ideal state of being (i.e., one that sustains the widest possible identification and, hence, sense of Self), which can be defended as mentioned previously. Callicott's argument, on the other hand, relies for its normative force upon a view of the relationship of self and nature (i.e., identity) that cannot be sustained, and upon the

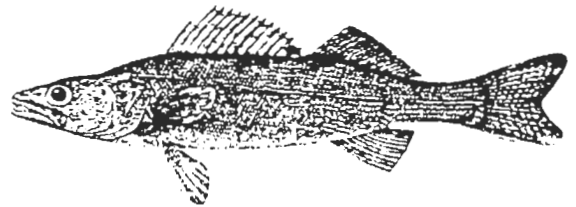
assumption that the intrinsic value of oneself (axiological egoism) really is unproblematic, rather than perhaps representing the last vestige and root cause of anthropocentrism. Finally, despite Callicott's obvious familiarity with the implications of quantum physics and ecology for a process rather than a substance vision of reality, his argument for intrinsic value still seems curiously substance oriented. He sees intrinsic value as pertaining to things (albeit understood as process-structures) like "self" and "nature" rather than, as in deep ecology, pertaining to a certain kind of **relationship** between these things (or process-structures).

To conclude, the useful and widely accepted term "intrinsic value" can be reconciled with or interpreted within the "autological" framework of discourse that characterizes deep ecology in its more philosophical development. If this is done then the formulation "x is intrinsically valuable" is understood as representing a "substance language" way of making a claim about the **nature of the relationship** that one has or ought to have with x (and, hence, a claim about the state of being to which one ought to aspire). This deep ecological sense of intrinsic value has certain commonalities with Callicott's notion of inherent value and with his argument for nonhuman intrinsic value. But it also has important differences. On the one hand, the deep ecological sense of intrinsic value differs from Callicott's notion of inherent value in terms of the normative force that attaches to it by virtue of its theoretical context. On the other hand, the deep ecological sense of intrinsic value differs from Callicott's argument for intrinsic value in terms of (i) the nature of the relationship that is considered to pertain between the self and nature; (ii) the assumption of axiological egoism; and (iii) the emphasis on intrinsic value as pertaining to things (albeit understood as process-structures) rather than to **relationships** between things.

I have tried to show that the formulation "x is intrinsically valuable" can be used by supporters of deep ecology in a philosophically coherent way, despite the fact that deep ecology is not an environmental axiological position. But whether supporters of deep ecology consider it **wise** to so employ this formulation is, of course, another matter. On the one hand, this formulation seems very difficult to avoid given our substance oriented way of speaking about the world. On the other hand, this formulation does **not** easily lend itself to the kind of relational understanding into which supporters of deep ecology need to press it, if it is to be of **philosophical** service to them. Rather, as I have previously said, this formulation entirely lends itself to reification. In view of this, some supporters of deep ecology will no doubt prefer to avoid the use of this formulation altogether and concentrate instead on speaking

solely in terms of an ideal state of being. This is my current but not necessarily my future preference. Others will **use** the formulation in their popular presentations, but will not **argue for** it either there or in their philosophical presentations, which instead will concentrate upon an ideal state of being ("Self-realization," "ecological consciousness"). This has been the position of Naess, Devall and Sessions. Finally, others may wish to press the formulation into philosophical use in the sense that has been outlined here.

\* Warwick Fox is writing his Ph.D. dissertation in the area of environmental philosophy. He is based in the School of Social Inquiry, Murdoch University, Western Australia. He has published several articles on environmental philosophy. He has asked me to mention that his disagreement with Callicott is in no way meant to be a negative judgement on the papers discussed. Warwick says that he regards Callicott's paper on intrinsic value and quantum theory to be "one of the most challenging and significant recent contributions to the ecophilosophy literature." He also wishes to thank Baird Callicott and Patsy Hallen for their "critical personal comments on my response to Sylvan." The Postscript has not been printed with all of the notes that accompanied the original for reasons of space limitations. If you want a copy of the original write to Warwick Fox, 84 Salisbury, Subiaco, Western Australia, 6008.



blue walleye. *Stizostedion vitreum glaucum* Hubbs, 1926

## Fundamental Concepts of Environmental Philosophy:

### A Summary

by Alan R. Drengson

Environmental philosophy is both an interdisciplinary study and a practical undertaking. It encompasses environmental ethics, which is a purely normative study, and philosophy of nature, which includes metaphysics and worldviews.

Environmental ethics as a specialized study focuses on moral questions generated by human interactions with the natural world. Do animals and other beings have rights? What are our obligations (if any) to other life forms? How ought we to treat the land? Is there a land ethic? How are we to understand conflicts of value which arise with respect to how we should use (or not use) a



specific wilderness area or a particular forest? These are some of the questions in environmental ethics.

However, in a broader context environmental philosophy includes ethics as part of a comprehensive examination of the role that our conceptions of nature and reality play in shaping our experience, as well as our judgements about value. For example, what is the relationship between the hierarchical forms of classification used in various sciences and our conception of our place in the scheme of things? How do such conceptions logically interrelate with our sense of values? Is self consciousness limited to human persons? Or does it make sense to talk of other person kinds? Do the beings of nature exist as independent, self subsistent, centres of value? Or, is their worth dependent upon their being valued by some person or other? Or, are these meaningless questions? Is it possible to develop a sound environmental ethic in the absence of a more comprehensive understanding of the relationships between our values and our worldview? Do alternative worldviews (those of other cultures, e.g.) entail different ways of valuing nature? Is it possible to construct a sound environmental philosophy that is nonanthropocentric? Must such a philosophy, to be complete, consider the religious dimensions of our relationships with nature? These are some of the questions that are investigated by environmental philosophers.

As can be seen from this brief description, environmental philosophy has four main aspects: Critical, analytical, creative and practical. In its critical aspect it critiques current practices and considers the nature of contemporary environmental problems as these are related to our attitudes, values and views of nature and human society. It analyzes the logic of the problems and their interconnections with our practices. It attempts to find creative ways of resolving conflicts of value, and it attempts to remove the disparities between older traditional views and our best understanding of natural processes by fashioning alternative ways of looking at the world and new practices guided by alternative images and metaphors. In this area philosophy and literature converge. Finally, it has practical aspects in that it involves an attempt to apply a new philosophical understanding to our context in order to foster practices that will be ecologically sound. One could say that the overall aim of environmental philosophizing is to clarify what a sound ecological understanding involves, and then to introduce ecological patterns into our ways of thinking, perceiving, experiencing and acting.

Environmental problems have many aspects, but one of these is our basic philosophy, whether, for example, we value ease and convenience over less energy consuming approaches to gardening. Contributions to environmental philosophy have come

from many areas, quarters and disciplines. While environmental philosophy is usually taught through Philosophy Departments, Environmental Studies is an interdisciplinary program. One aim of environmental studies is to counteract the inherent weakness of specialism, which tends to ignore how things fit together, and how a particular speciality relates to other areas of knowledge. The environment is not divided into specialties, which is why interdisciplinary studies need to be undertaken, if we are to understand how ecosystems (including the human members) function as wholes.

We should avoid confusing environmentalism with Environmental Studies. "Environmentalism" refers to a contemporary political and social movement. It initially represented a group of concerns for various problems related to the quality and degradation of resources, and of local environments, such as wilderness areas, rivers and lakes. However, environmentalism now encompasses global concerns. The scope of "environment" was originally the natural and human built environment, as these are affected by our activities. The concern was primarily for human welfare. Pollution degrades the quality of the environment for humans and this is bad. Environmentalism now takes two major forms. These were called the shallow and deep ecology movements by Norwegian philosopher Arne Naess. However, since Naess's original paper (*Inquiry*, 16, 1973), many have said that "shallow" is a prejudicial term, and they now use the word "reform".

Reform environmentalism is a political and social movement that recognizes the importance of solving environmental problems. The reform environmentalist thinks that this can be completely accomplished within the confines of existing legal, valuational, and philosophical structures. No deep structural changes in beliefs or practices are necessary. Primarily through legislation, disincentives, taxes, environmental regulations and the like, environmental degradation can be halted. No fundamental change in philosophy is necessary. Reform environmentalists generally regard natural objects, including other life forms, as having instrumental value. They talk of them in terms of resources and wise conservation for human use.

The deep ecologists, in contrast, examine the deeper values of our society and critique its tendency to take an instrumentalist view of nature. Deep ecologists think that our relationships with natural beings, e.g. animals and plants, should have intrinsic value. We should respect the ways of other beings. Deep ecology attempts to avoid the anthropocentric character of some of our most deeply held beliefs and practices.

Deep ecology has two basic aims. One is to understand ever more deeply the interrelational, ecological, process character of all levels of experience and the world, including how forms of consciousness, beliefs and thinking interact with

traditions to create forms of life which have a variety of positive relationships with nature. Deep ecologists ask, what education, what religion, what economics, what politics have the most value, and enable us to live in ways that are best for all beings on the planet? (Naess) Through this process of inquiry, and through other practices, deep ecologists strive to realize the other aim, which Naess called "ecosophy".

"Ecosophy" literally means wisdom of household. It includes both the wisdom dwelling in a place and the wisdom of dwelling in a place. In other words, ecological wisdom is the result of learning Earth's wisdom and living accordingly. Discussions of ecosophy often seem mystical to people unfamiliar with this concept and this literature. This is probably because ecosophy is sometimes discussed as a state of being in which there is a sense of unity with all beings. This involves extending one's identifications from narrow, historical ego-self to the larger transpersonal Self.

It is clear from the above that the word "ecology" is not restricted in this context to the science of ecology. When we speak of the science of ecology we usually mean the biological science of ecology. One of its primary aims is the understanding of the interconnections and interrelationships of natural and biological processes, in order to formulate general principles and laws which describe how ecosystems function. However, ecological studies are not confined to biology or the physical sciences. There are now ecological studies in most of the social sciences. For example, Sociology has had urban ecology for over 30 years; Anthropological literature on the ecology of cultural practices has been growing, as well as that in other fields such as Psychology, Geography, Political Science, and Economics. There are also studies of ecology in literature, history, art and theology.

Some writers prefer to introduce an additional term into the context of environmental philosophy. This is the word "ecophilosophy". Henryk Skolimowski entitled his book on environmental philosophy **EcoPhilosophy** because he holds that philosophy is an inquiry concerned with understanding and living the good life, and so it must necessarily be ecological in its conception and practice. For him ecophilosophy is applied philosophy. "Environmental philosophy" is an appellation that suggests something too academic and theoretical.

Many have followed Skolimowski and adopted the term "ecophilosophy". They also see ecophilosophy as an activity whose practices lead to a deeper understanding of our relationships with nature. This understanding (they believe) is not the product of intellectual activity alone, but also could involve "reverential thinking", "eco-yoga", meditation, artistic insight, new forms of ritual, being with animals, and so on.

Finally, it should be noted that many writers in other areas have used the prefix "eco" to distinguish a new, more holistic, ecological approach to their discipline, than that taken by older, more specialized orientations. In **ecoagriculture**, as we have seen in the other 1985 issues of **The Trumpeter**, there is an alternative to the conventional, industrial approach. This alternative involves treating agriculture as a biological process instead of an industrial one. It involves developing sustainable agricultural practices based on sound ecological understanding. One advantage of these practices is that they do not deplete the soil, and do not contaminate food and water. In addition, they would also enhance the culture of farming and the agriculturalists' relationships with nature. We need to add a caveat here: There are forms of biological manipulation that are not ecosophic, even though they may be non-polluting. A sustainable agriculture could solve many of the environmental problems associated with conventional agriculture without becoming deep ecology, for the sort of extended identification deep ecologists have in mind would seem to lead to an orientation like that set forth in Phillip Kapleau's book **To Cherish All Life**, which entails vegetarianism.



#### BOOK NOTES

\* **Deep Ecology: Living as if Nature Mattered**, by George Sessions and Bill Devall, Peregrine Smith Books, Salt Lake City, 1985. (\$15.95 US) This is the most comprehensive, detailed presentation of deep ecology to be published so far and it is not likely to be surpassed for some time. Sessions and Devall have been working on this book for over ten years. Many of you have no doubt read articles by at least one of the authors, which have been published in a wide variety of periodicals. Many are also no doubt familiar with the newsletter that Sessions and Devall have published in the past. This book contains not only original material on deep ecology and an analysis of our historical condition and contemporary situation, it also reprints a number of pieces by other authors such as Arne

Naess, John Seed, Carolyn Merchant, Dolores La Chapell, Gary Snyder and Robert Aitken Roshi. There are extensive notes, and an annotated bibliography. This is a valuable addition to the ecophilosophy literature. It is the most valuable single book one could have on deep ecology. The authors do a splendid job of presenting the perspectives of deep ecology and give a clear account of its philosophy, as well as advocate various courses of direct action.

\* **Deep Ecology**, Michael Tobias ed., Avant Books, San Francisco, 1985. This is an outstanding anthology of deep ecology writings drawn from traditional and contemporary sources. A fine companion to the book by Sessions and Devall.

\* **The Natural Alien: Humankind and Environment**, Neil Evernden, University of Toronto Press, Toronto, 1985. This book is mentioned in a footnote in Fox's "Overview" and his praise of it is well taken. Neil Evernden is a member of the faculty of Environmental Studies at York University. This book has a very wide range and is deeply philosophical at the same time as it is thoroughly informed about the human context from a factual standpoint. Evernden considers the philosophical roots of our conceptions and perceptions of the environment. He addresses the "central problem of human ecology" the relationship of mind to nature. Evernden draws from European traditions of philosophy, and especially the works of such philosophers as Husserl, Heidegger and Merleau-Ponty. He also draws from the work of many contemporary thinkers writing from a diversity of fields. Evernden points out as he ends his book that one of the worst burdens we have to bear in working for sound relationships with the earth is the title "environmentalist" since this label tends to separate people into camps. We should be thinking, feeling and perceiving the earth in such a way that our actions do not require such distinctions. When we see the demise of 'environmentalist' we may be seeing "a first step in the cultural mutation."

\* **The Ecology of Imagination in Childhood**, Edith Cobb, Essay reprint, \$2.50, Available from the Way of the Mountain Learning Center, Box 542, Silverton, Colorado, 81433.) Edith Cobb spent her life (she died at 82) researching and studying just one thing. What is it in childhood that makes a child into a genius? Along with her other research she gathered together biographies and autobiographies of 300 creative thinkers (from Africa, Asia, Europe and the Americas dating back as far as the Middle Ages.) What she found in common among all these people was an experience in early childhood called a "nature mystic experience, where the natural world is experienced in some highly evocative way, producing in the child a sense of some profound continuity with natural processes." According to her, "These vivid experiences appear to be universal and suggest some universal link between mind and nature as yet

uncodified but latent in consciousness in intuitive form." (From Dolores LaChapelle)

\* **The Ethics of Environmental Concern**, Robin Attfield, Blackwell, Oxford, 1983. (In the US published by Columbia U. P., paperback \$11 US) This book is a study in historical and normative ethics with respect to human dealings with nonhuman nature and the natural environment. The historical part investigates Western moral traditions, and concludes that an ethic of stewardship is equal to coping with our ecological problems. The normative part attempts to elucidate principles which respect the moral standing of future people and of present and future members of nonhuman species, and the intrinsic value of their flourishing; and to achieve a defensible set of priorities consistent with the value-theory arrived at. The book is meant to be accessible to the nonphilosopher, and suitable for courses on environmental philosophy, history and ethics.

\* **The Human Cycle**, Colin Turnbull, Simon and Schuster, New York, 1983. (\$6.95 US) From the author of **The Forest People**, **The Lonely African**, and **The Mountain People** comes a new book reflecting on his years of cross cultural experience and study. The main aim of this book is to describe the human life cycle as experienced in a variety of different cultures. Turnbull tries to show how the stages of life are experienced and handled in different cultures, but also how this surface diversity reflects underlying laws of the human cycle. The book is divided accordingly into the following parts: Childhood: The Art of Becoming; Adolescence: The Art of Transition; Youth: The Art of Reason; Adulthood: The Art of Doing; Old Age: The Art of Being; and a final part on The Art of Living. A well written and engaging book, that helps one to see our human ecology a bit more clearly.

\* **Ecology, Meaning and Religion**, Roy A. Rappaport, North Atlantic Books, Berkeley, 1979. (\$21.95 Can. paperback) Rappaport is a pioneer in ecoanthropological studies and is well known for his earlier book **Pigs for Ancestors**, which was an ecological analysis of Maring culture. This book has a much wider focus and begins with reflections on our human influence on island ecosystems. It then takes up the role of ritual in regulation of environmental relationships among the people of New Guinea. The book goes on to discuss various aspects of religion and ritual and how these are interrelated with meaning and ecological conditions. He shows the degree to which understanding religion involves seeing more than doctrine from a specialized angle. To understand the ecology of religion is to be well on the way to understanding a major factor in human ecology and history. It also sheds light on the nature of being human.

\* **Man and the Natural World: A History of The Modern Sensibility**, Keith Thomas, Panteon Books, New York, 1983. This book traces the historical

development of the modern consciousness which begins at the end of the Middle Ages. This is a competent and carefully written book. It explores its subject with grace and depth and gives one a good sense for the variety of cultural factors and philosophies that played a major role in shaping our conventional attitudes and feelings toward nature. Extensively documented, a good piece of work.

\* **Global Ecology**, Charles H. Southwick, Sinauer, Sunderland, Ma., 1985. (\$14.95 US) This is a fairly representative sample of the standard science establishment approach to global ecology. A series of papers which begins with four divergent views about our future prospects, the most stern of which is the **Global 2000 Report**, and the most exuberant of which is Julian Simon's piece that was originally published in **Bulletin of Atomic Scientists**. The book is organized according to such topics as principles and trends in global ecology, problems of pollution and environmental deterioration, humanistic considerations, and the role of science and conflict in the human prospect.

\* **The Button: The Pentagon's Strategic Command and Control System**, Daniel Ford, Simon and Schuster, 1985. (\$16.95 US) What has this book to do with ecophilosophy? Very little, in one sense, but a great deal in another. The greatest environmental threat is ecocide on a wide scale caused by nuclear war and nuclear winter. We all know that the threat of nuclear war is not a vacant one, but we think that it might be remote because, "No sane leader would start a nuclear war." Perhaps not, but what about crazy ones, or ignorant ones, ill advised ones, and seemingly surprised ones? We do not have to be reminded of the consequences of a nuclear war. We have been living in the shadow of the bomb long enough to know it well. But many of us feel confident that such a war could only result from calculation on the part of the leaders of the two super powers. We believe that both have carefully developed, well maintained, reliable systems of decision making and control over their nuclear arms, with all of the most complete, up to date, bug free information systems, computers, etc. Right? Wrong! Ford quickly disabuses one of such illusions. The nuclear command, control and communication center is highly vulnerable, unreliable and because of its many inherent problems strategies exist which mean that a number of military officers have access to the means to launch a nuclear war, should the President be unavailable or communications with him disrupted. The system is not, in his view, firmly in control of the President to be used only in case of a Soviet attack. Perhaps this book will help to spur efforts to decrease the size of nuclear arsenals and also to overhaul the current system and strategy.

\* **Environmental Crisis and Philosophy: Western Consciousness and Alienated Nature**, Wim Zweekers and

W. Achterberg eds., Ecological Press, Amsterdam, 1984. This is the first book on environmental philosophy to be published in Dutch. It consists of seven original essays by ecologists and philosophers. Looks like a balanced collection of essays on central topics related to ecological ethics, paradigms, etc.

\* **Bioethics: Bridge to the Future**, V. R. Potter, Prentice Hall, Englewood Cliffs, 1971. I am told that this is no longer in print, but it was one of the pioneering text in this field in its day. It was widely adopted as a text. Van Potter is a professor emeritus at the McArdle Laboratory for Cancer Research. His book examines a number of themes such as obligations to the future, dangerous knowledge, control of technology, relationship between order and disorder, and so on. This is obviously not the usual narrow medical ethics type of book, but a book that takes its title seriously. Potter's main theme is that ethical values cannot be separated from biological facts. He tries to show the different ways in which these intertwine in the context of the biological sciences.

\* **The Mobius Seed: A Visionary Novel of Planetary Transformation**, Steven M. Rosen, Stillpoint, Walpole, 1984. (\$9.95 US) (Stillpoint, PO Box 640, Walpole, N. H., 03608.) Steven Rosen is a professor of psychology and has been trained in experimental psychology. This book is the result of five years of research and writing. Of his book he said: "This book deals with the concept of paranoia vs. love, telepathic mind control vs. empathy." Rosen believes that "everyone has the ability to be psychic. It's there, but its embryonic in most people. And it doesn't just happen to you because you believe. You have to feel it and work at it." What has all this to do with ecophilosophy? It has to do with our conceptions of mind and matter, the boundaries of personal identity and sources of personal and transpersonal knowledge. This is clearly connected to our basic conception of self as atomistic individual. Of the book the Staten Island Register wrote: "The **Mobius Seed** is a compelling tale filled with *deja vu* and visionary insight, and it can be read on more than one level." The book attempts to integrate into a more interrelational conception of reality such experiences as out of body, E.S.P. and so on. Its a novel that explores a new paradigm of planetary transformation that builds some of its base on the paranormal (so called). One is reminded of L. LaShawn's book on alternative realities and new paradigms for psychology.

\* **The Forest Farmer's Handbook: A Guide to Natural Selection Management**, Orville Camp, Sky River Press, Ashland, Ore., 1984. (\$6.95 US. 236 E. Main St., Ashland, Ore. 97520.) This is a tremendous little book by someone who started out with clear-cutting and logging on his mind and ended up a natural selection forest farmer. Camp distinguishes between tree farming and forest farming. Forest

farming is ecoforestry which utilizes labor intensive management of natural forest stands instead of attempting to force the forest into a monoculture industrial model. Camp bought 160 acres of forest land with the original intention of developing it, but circumstances and increasing personal knowledge of the quarter section changed his mind. Now he has developed an approach that will enable Camp and his workers to live from a forest grown surplus of products, the result of natural selection forestry. An inspiring and practical how to book.

\* **Eco-Theology: Toward a Religion for our Times**, Henryk Skolimowski, Eco-philosophy Publications No. 2, Ann Arbor, 1985. (Eco-Philosophy Centre, 1002 Granger, Ann Arbor, Mich., 48104.) This is a small booklet of 64 pages by the author of **Ecophilosophy** which was reviewed in an earlier edition of **The Trumpeter**. Skolimowski explores the theological implications of ecology and winds up with an excellent chart which maps the elements for a Western eco-theology.

#### FILM, VIDEO, MUSIC AND ART

\* **The Emerald Forest**, by Director John Boorman, is set in the forests of the Amazon basin. The film is based on a true story. The main characters are Bill (Powers Booth) who plays Tomme's (Charley Boorman) father. The story is about a man who is an engineer for a dam project in the basin. One day he takes his family out to see the project and The Invisible People take his son away with them. He searches for the boy for several years and when he finally finds him Tomme has already undergone the final initiation rites to become one of The Invisible People. This is another movie about the contrasts between the way of life of a stone age hunting-gathering people and the 20th century technological society. It dramatizes how the natives of the Amazon are being displaced from their homes, and how their way of life is threatened by industrial development. At the end of the film viewers are informed that over 4 million people used to live in the basin and only 120,000 remain of the old cultures. The Invisible People lead a fairly happy life in the forest, except for their conflicts with The Fierce People, who have recently moved into The Invisible People's territory after being displaced by the dam project. Tomme is a young man by the time his father finds him. His father is captured by The Fierce People but escapes with Tomme's help. He arrives at the village of The Invisible People badly wounded. They nurse him back to health and he too undergoes an initiation rite. Tomme's stepfather is the leader of the group. Tomme's real father Bill eventually sees that Tomme is happy with The Invisible People and has already taken a wife. Bill leaves him and returns to his home in the city. In the meantime The Fierce People have been given weapons with which to capture the women of The Invisible People,

so they can be used as slave prostitutes in a nearby compound. This happens while the men are taking Bill back to the construction site. The old leader dies leaving Tomme to be the new leader. Tomme calls upon his spirit helper and he "sees" the building his parents reside in. They go to his father for help since Bill knows about guns. With Bill's help they free their women folk and head back to the forest saying that they are going to make it rain enough to take out the dam. At the end of the film we see flood waters pouring toward the dam in a cloudburst that just goes on and on. Bill decides to blow the dam and orders all men off the construction saying that he cannot be certain the dam will not fail. They leave and he plants a charge deep inside the dam and blows it up. This is a flawed movie in some ways, but on the whole it does an acceptable job of bringing out the conflicts between two ways of life. (S.B.)

\* **A Planet for the Taking**, the CBC series done by David Suzuki, and now being shown on Public Television in the U.S., is now available on Video cassetts. The entire set of 8 one hour programs is available for \$179.00 Can. Single programs are \$24.95 Can. This the best series ever done on environmental limitations and the nature and origin of contemporary problems. John Livingston wrote some of the material which takes a deep ecological look at some of these problems. The script, filming, information and depth of the series are all outstanding. The eight programs are: Human Nature, Myth Makers, Subdue the Earth, Who needs Nature?, The Ultimate Slavery, Improving on Nature, At War with Death, and The Runaway Brain. It covers the full range of problems and implications of new technologies, such as bio-genetic engineering. It does an excellent job of depicting the cultural backgrounds to current problems and it also does good work on cross cultural comparisons. (S.B.)

\* **Missa Gaia Earth Mass** by well known composer Paul Winter is according to Paul Larson, a "moving and convincing vision of the grace of nature and provides an opportunity for wonder and praise in the face of an interdependent cosmos. Furthermore, the extraordinary power of the music of **Missa Gaia** makes it worthy of being considered a part of the long musical tradition of mass composition." (As reported in **Ecospirit**, see periodicals notes.) The earth mass has all sorts of earth sounds in it and has been described by many people as a truly ecosophic work. **Missa Gaia Earth Mass** was recorded by Living Music Foundation, Litchfield, Conn. 06759.

\* **Linn-Tarn Prints** are available from Linn-Tarn, 2883 Otterson Drive, Ottawa, Ont. K1V 7B2. As of now they are doing a series of prints on rare and endangered fish (see the fish printed in this issue of **The Trumpeter**). They are high quality and aim for scientific accuracy. The business was established by Don McAllister whose art also appears in this issue. Information on prices and

prints available can be obtained from the above address. **Silver Bear**

**\*PERIODICALS AND PAPERS**

\* **EcoSpirit** is produced by Donald St. John at Moravian College, Bethlehem, Pa., 18018. I cannot find a price on either issue. The most recent one talks about ecosophy and says that it "is a wisdom that is danced, sung, painted and otherwise expressed and conveyed in forms and movements as diverse as the Earth itself. These media transform values, attitudes and perceptions so that one's whole-being can be better attuned to the dynamics of the Earth." Well put! One can see from this description that trying to "capture" deep ecology in a theory would be like trying to grab an eel with a banana skin. Other articles have been on bioregionalism, sense of place, religious ecosophy, and have also included poetry. Nicely done.

\* **Minding the Earth**, is produced by Joseph Meeker, who "teaches at the Whole Systems Design program at Antioch University-Seattle, and has written a book on the relationship between the biological sciences and the humanities, **The Comedy of Survival**, 1980." Recent issues have covered a variety of topics from terrorism (in nature) to the importance of returning play to adult lives. Address: Minding the Earth; Rt 2, Box 256-A, Vashon Island, Wa. 98070, sample issue free. (As reported in **New Options** Nov. 18, 1985, edited by Mark Satin. Mark also had a brief description of **The Trumpeter** in this same issue.)

\* **Toward Agricultures of Context**, by Richard Conviser, in **Environmental Ethics**, Spring 1984, pp. 71-86, is an excellent discussion of two philosophies of agriculture. This is the now familiar contrast between conventional agriculture and ecoagriculture, except that it is not put in quite that way. This is a very good paper and Conviser does an admirable job of integrating many specific alternative practices such as Fukuoka's natural methods and permaculture. You can write Conviser for copies at Box 1366, Murray Hill Station, New York, N.Y., 10156.

\***The Eleventh Commandment Newsletter** is published by The Eleventh Commandment Fellowship, P.O. Box 14667, San Francisco, 94114. The Eleventh Commandment is "The Earth is the Lord's and the fullness thereof; Thou shall not despoil the earth nor destroy the life thereof." This newsletter is committed to a Christian Deep ecology. If you want this perspective on ecology this is a fine newsletter. Most of us of Western European descent were raised in Christian traditions. The Eleventh Commandment Fellowship is committed to living a Christianity that is ecosophic. This would seem to be the way of Christian love.

\* **Agriculture, Property, and Procedural Justice** is an article by Kristin Shrader-Frechett, published

in **Agriculture and Human Values**, Summer 1984, pp. 15-28. In this article Kristin reflects on her past on a farm and on the conditions of the countryside today especially in America's coal mining area of the Appalachians and in the Central Valley of California. She investigates the issues of procedural justice with respect to land ownership. After surveying the dismal fact that in many areas most land is held by a very small number of absentee owners, she suggests land reform is in order, the very thing the US has urged on less developed nations. A very thoughtful article. Copies of the journal are available from 243 Arts and Sciences Bldg., Dept. of Philosophy, University of Florida, Gainesville, Florida, 32611.

\* **Forest Planning Canada** calls itself "A Community Forestry Magazine". It is published in Victoria, B. C. by Bob Nixon. It is published 6 times a year and a sample copy is available from PO Box 6234, Stn. C, Vitoria, B.C., V8P 5L5. The subscription rate to an individual is \$15 Can. a year. This is an excellent publication for anyone interested in forestry and land use. The issue before me has articles on sustainable agriculture, forestry subsidies, grizzly bears, law and forestry, and so on. The periodical is not just focused on B.C. for, as we all know, Canadian forestry is national industry.

\* **The International Journal of Applied Philosophy** is a journal dedicated to practical applications of philosophy. The journal is published twice a year and is \$5 US. Address: Indian River Community College, 3209 Virginia Ave., Fort Pierce, Florida 33454-9003. In 1984 the journal addressed such issues as pharmaceutical ethics, business ethics, war, creativity and AI (artificial intelligence), as well as reports on applying philosophy and book reviews.

\* **Gaia Rising** is published by the Kamloops/Shuswap Greens, and is a large newsletter with illustrations, poetry, descriptions of events, local recycling, articles on bioregionalism, deep ecology, etc. It is available from Box 1668 Salmon Arm, or 2333 Parkcrest Ave., Kamloops.

\* **The New Catalyst** is a bimontly regional review, which focuses on a variety of topics such as bioregionalism, human values, arts and culture, food, the environment, local control, global issues. **The New Catalyst** replaces **The Catalyst** which was a publication started by the members of the Fed Up food cooperatives. It definitely sees things in non-conventional ways, but is within the emerging tradition of ecophilosophical concerns. Write to: PO Box 99, Lillooet, B.C., V0V 1V0, \$12 Can. to individuals, \$18 international.

\* **Carnivore** is a publication which aims to interface Biology, Anthropology, and Environmental Studies. It is available by writing to R. Eaton, Sierra Nevada College, 800 College Crive, Incline Village, NV 89450. The subscription is \$45 US per

year. The journal is devoted to an understanding of carnivorous mammals and although humans are not "strictly carnivorous, **Carnivore**, aims to present, consider and evaluate ideas and information relevant to the theory that the critical niche dimensions in human evolution has been carnivory." The journal emphasizes the scientific and philosophical but it also publishes art, poetry and literature. Its editorial philosophy is "humanistic, holistic, and interdisciplinary." The bound issues I have before me cover an incredibly diverse variety of topics within the scope of the journal, and some of them I find to be quite fascinating such as the social behavior of the bush dog, the interaction patterns among domestic felines, art as trophy, evolution of language, etc.

\* **Creation** magazine is published by the Friends of Creation Spirituality, Inc., PO Box 19216, Oakland, Ca., 94619. It is \$17 US a year to individuals. Six issues a year. Their philosophy involves the following commitments: "A renewal of culture by way of the creation spiritual tradition and the new cosmic story; ecological justice, gender equality, social responsibility and work for justice and compassion, a commitment to a mystical life grounded in the creation spiritual tradition and culminating in celebration; lifestyles reflecting all of the above." The Nov/Dec issue has an article by Thomas Berry on Bioregionalism, one by Matthew Fox on "Earth Spirituality, A common ground where priest and witch meet", and articles by others on biospiritual healing, good farming, ritual, celebrations, the green movement, etc. Matthew Fox is director of the Center for Creative Spirituality and is revitalizing this tradition within Catholicism.

\* **Green Letter** is published by the Greens in Berkeley. The issue before me contains short articles and notes on the whole range of Green concerns such as international relations, farmland, pollution, social justice, native Americans, and so on. Available from PO Box 9242, Berkeley, Ca., 94709. Subscription \$10 US.

\* **The Ram's Horn** is published by the Nutrition Policy Institute of RR 3, Scotsburn, N.B., B0K 1R0. Six issues a year for \$6 Can. The Nov. 1985 issue has articles on biotechnology, seeds, agricultural policy and algeny. The Institute is especially concerned about quality and adequacy of food supply. Brewster Keen is the organizer of the Nutrition Institute. He has a rather diverse educational background including economics and divinity, as well as experience as a sheep farmer and in farm cooperatives.

\* **Co-Op America** magazine is available from Co-Op America if one becomes a member of the organization. More on them in the section on organizations. This magazine is dedicated to practical strategies for integrating one's politics and lifestyle with the values which inform the co-op movement.

\* **Community Service Newsletter** is published 6 times a year, and is dedicated to promoting the small community as "a basic social institution involving organic units of economic, social and spiritual development." \$15 US per year, from Community Service, Inc., PO Box 243, Yellow Springs, Oh., 45387. The Sept-Oct 1985 issue has articles on what community is, the role of community in the economics of peace, plus book reviews, letters from readers, announcements, etc. Community Service Inc. is devoted to the small community in all of its forms including small towns and rural life, neighborhoods, and intentional communities. They are interested in community economy, land trusts, monetary reform, community schools and folk colleges. They promote simple living, non-military defense, new age politics and holistic ecology.

#### ORGANIZATIONS, CONFERENCES AND CONTACTS

\* **Brace Research Institute** in Montreal is an internationally well known group doing research on development and implementation of appropriate technologies for developing countries. Their projects involve such things as low cost innovative work in solar and wind power plus greenhouse improvement. For more information write: Brace Research Institute, PO Box 400, McDonald Campus of McGill University, Sainte Anne De Bellevue 809, Quebec, Canada. They have published **A Handbook of Appropriate Technology**.

\* **Values and Moral Standing** is a conference to be held at Bowling Green State University, April 11-12, 1986. The central issue of the conference will be the problems and questions surrounding what it is that has moral value, especially as this relates to the question of what makes something valuable in itself and what is the "loci of value" that command moral respect? Write to Thomas Attig, Department of Philosophy, Bowling Green State University, Bowling Green, Ohio, 43403, for more information.

\* **International Network for Religion and Animals** has recently been formed. Its aims: ". . .the network will bring religious principles to bear upon humanity's attitude toward the treatment of our animal kin." The main idea behind the network is that religion could provide a powerful ally in furthering the humane treatment of animals, and also could provide traditional sources of high ideals for the proper relationships to other life forms. Sustaining membership is \$10 US and this brings one their newsletter. Address: PO Box 33061, Washington, D.C., 20033-0061. Michael W. Fox is one of the organizers of this network. His article on empathy was published in the Summer 1985 issue of **The Trumpeter**.

\* **The University of Georgia** offers a graduate certificate program in environmental ethics. The certificate can be taken with a degree in another field. The program offers a flexible range of choices to participants with respect to courses and

focus. For more information write to: Prof. Frederick Ferré, Chair, Environmental Ethics Program, 106 Peabody Hall, University of Georgia, Athens, Ga., 30602.

\* **Universal Pantheist Society**, is dedicated to nonanthropocentric earthkeeping. Pantheism for them is "a means for realizing our oneness with Nature, putting ultimate faith not in our own intelligence, but in the processes which created this intelligence." Further, "A Pantheist is not an idolator of any man-made object, no book, no nation, no church, no prophet, no anthropomorphic diety, nor any doctrine or creed. Pantheists derive their fundamental religious experiences through their personal relationship with the Universe, seeking to improve their relationship with the natural world as their fundamental religious responsibility." For more information write: PO Box 265, Big Pine, Ca. 93813.

\* **Co-Op America** is an organization that promotes co-operative undertakings of various sorts, has a catalog of products produced by co-ops (all sorts of things from clothes to books, foods, etc.), publishes a magazine, has a health insurance program, and so on. Co-Op America is concerned to promote social responsibility, ecologically responsible business, economic justice and financial independence based on exchange and cooperation. (Suggested by Kirke Wolfe.)

\* **The 1986 Sixth Annual Ecological Farming Conference** will be held from Jan. 31 through Feb. 2, 1986, at the San Francisco YMCA Conference Center which is an hour and a half from San Francisco. The program is quite full and the enrollment is limited to 495. Features field trips to ecological farms, keynote address by R. Rodale, and more. For information write: Steering Committee for Sustainable Agriculture, PO Box 1394, Davis, Ca., 95617.

\* **TRANET** is a non governmental agency in a small village in Maine. TRANET is currently working under a grant from UNESCO to develop an appropriate technology library for third world villages. Anyone with publications or information on self sufficiency and subsistence agriculture that would be applicable in third world countries should write to TRANET. One of the major problems is that native agricultures are being displaced by production of a few export crops. Appropriate technologies have to be introduced in order to make local vernacular agricultures more productive without turning them into agribusiness.

\* **The Haida and Lyell Island** An organization has been formed to help to achieve justice in the Haida land claims in relation to Lyell Island in the Queen Charlottes. This has been much in the news of late with civil disobedience, demonstrations in Victoria in front of Parliament, and now closed door negotiations involving the logging company that is trying to log parts of the island, the Haida, the Feds and the B.C. Government. For more information

contact the group, c/o 314 - 60 View St., Victoria, B. C. V8W 2J4.

\* **Friends of UNEP** is an organization supporting the United Nations Environment Program. They have a newsletter that is quite informative on international and regional environmental issues. It gives one a good sense of the sort of things that are going on under the auspices of the UN. The newsletter comes with membership in the organization which is \$18 US per year. Write to: Number 5 Brackett Road, Wayland, MA, 01778.

\* **On the Fate of the Earth** is the third biennial conference of this series. It is sponsored by a whole range of groups, environmental and peace. The conference will be held June 5 to 8 in Ottawa, and will involve at least 1,000 people. For more information write: PO Box 539, Station B, Ottawa, Ont. K1P 5P5.

\* **Globescope** is an ongoing educational process that culminates in a national assembly every year. The last one was held in Portland in April 1985. It is similar to the conference mentioned above in that it involves similar aims and broad support and participation from a large number of different groups concerned about social justice, peace, and environmental integrity. At the assemblies they try to bring network organizers together to facilitate exchange of information on how to make networks more effective. This is just one example. Many other things are going on as well. I don't know where the next Globescope will be, but information can be obtained by writing: Globescope National Coordinator, PO Box 15264, Portland, Ore., 97215.

\* **International MarineLife Alliance** is dedicated to research, education, advocacy and action in the protection and preservation of marine life forms worldwide. They promote a sustainable approach to the use of the sea for food and other material. They produce a newsletter, discounts on publications, symposiums, reference material lists, and so on. Write: 314 Lincoln St., Suite 645, Hingham, Mass., 02043.

\* **The Association for the Study of Man-Environment Relations** is dedicated to furthering "the understanding of the role of the environment in human biological, psychological and social functioning, as well as the study of the influences of individual and societal forces and institutions on the environment." They publish a newsletter and have other publications available. They are associated with such organizations as the Ecology of Knowledge Network, and publish the journal **Man-Environment Systems**. ASMER, PO Box 57, Orangeburg, N.Y., 10962.

\* **World Conservation Strategy** was prepared by the International Union for Conservation of Nature and Natural Resources in cooperation with UNEP and the World Wildlife Fund. The WCS aims to bring business, government and public interest organizations together to cooperate in working toward the development of sustainable systems of



life that preserve genetic diversity and ecological integrity. For more information write: WWF, 60 Clair Ave. E., Ste. 201, Toronto, Ont. M4T 1N5.

\* **British Columbia Conservation Strategy** is affiliated with the WSC (above) and has the same aims but put into practice in the context of B.C. Contact: Coordinator, Committee for the Preparation of a B. C. Conservation Strategy, c/o Environmental Studies Program, PO Box 1700, University of Victoria, Victoria, B.C., V8W 2Y2.

#### ECOSTORY

Two ideas: We could have an ongoing story that is organized around a certain context, each episode of which would be written by a different person. Another possibility: Short ecostories which illustrate some aspect of ecosophy, etc. I thought of this as a context for an ongoing story: Suppose that today all time keeping devices suddenly refused to work and nothing we could do would fix them. How would this affect our lives? We would have to tell this from different characters' points of view. I will wait to I hear from people on this one. Send a short story, start the first episode of the ongoing story on the premise stated above. Suggest another context and send the first episode.

#### FUTURE ISSUES

The Winter 1986 issue of **The Trumpeter** will focus on wilderness. At least two issues of the 86 volume will be devoted to wilderness. Please send poetry, artwork, essays, booknotes, film and music reviews, and other information.

#### TRUMPETER SUBSCRIPTION INFORMATION

**The Trumpeter** is published quarterly. Its subscription is included in membership in the Canadian Ecophilosophy Network. Membership for 1986 is \$8. A complete set of Vol. I and Vol. II is available for \$6 each vol. (includes postage).

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**The Trumpeter:** Dedicated to the exploration of and contributions to a new ecological consciousness and the practice of forms of life imbued with ecosophy.